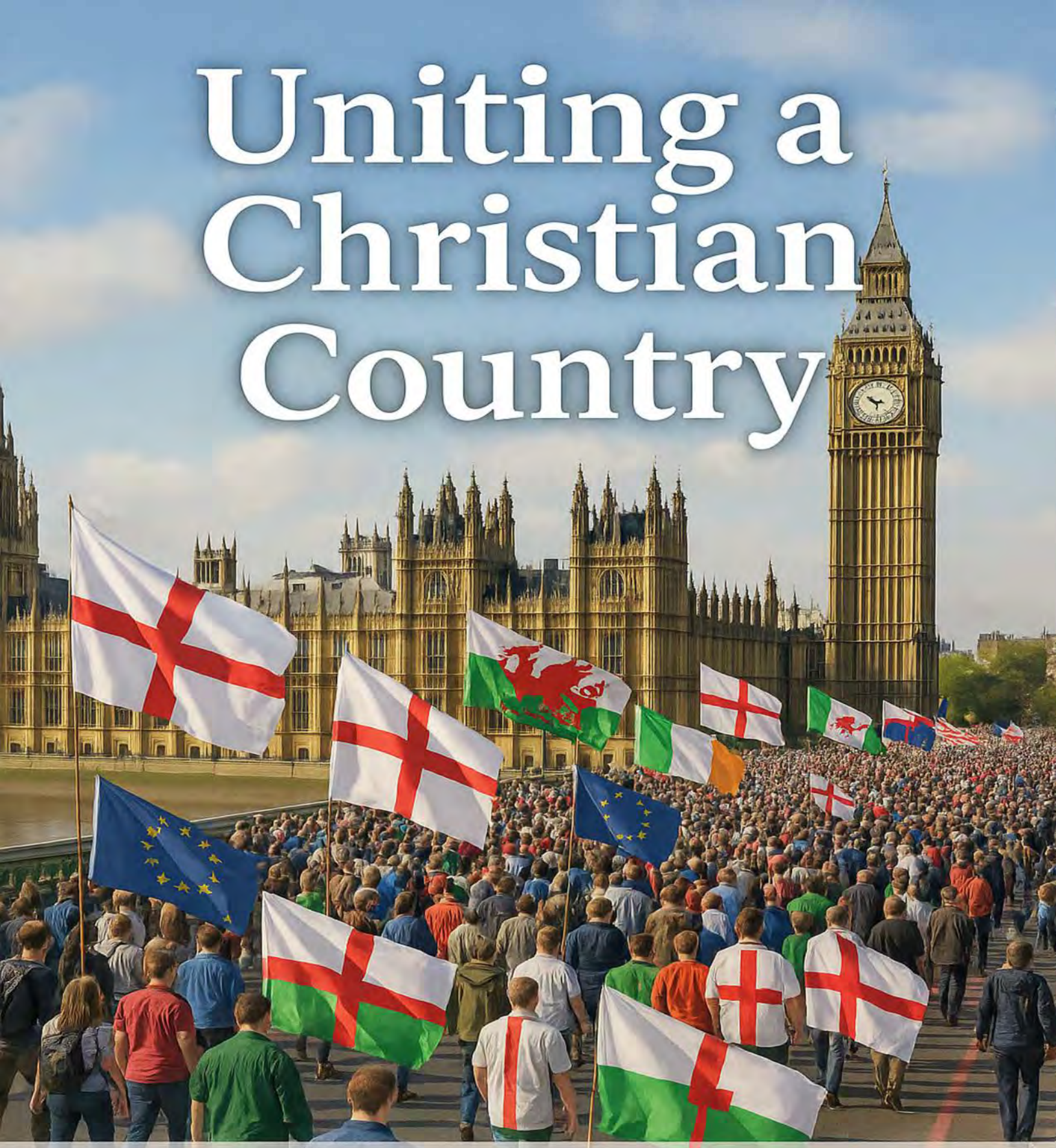
Uniting a Christian Country



13th September 2025

David Clarke

UNITING A CHRISTIAN COUNTRY

David Clarke

By means of

A BODY OF DOCTRINAL DIVINITY

By Dr. John Gill. D.D.

BOOK VI

OF THE BLESSINGS OF GRACE, WHICH COME BY CHRIST; AND OF THE DOCTRINES IN WHICH THEY ARE HELD FORTH

Published by Bierton Particular Baptists

11 Hayling Close

Fareham

Hampshire

PO143AE

Septermber 2025

Preface

The publication of this book was prompted by the thousands who attended the Unite the Kingdom Rally on 13th September 2025, organised by Tommy Robinson. Those gathered were patriots, determined to hold fast to British values and culture, now much altered for the worse through the influx of undocumented immigrants. The lack of proper integration among so many who have settled in Great Britain has brought unrest and a steady change in the character of our society.

Successive governments have failed to regulate immigration, and the present Labour Government has gone so far as to criminalise free speech, against the will of many in this nation. Added to this is the martyrdom of Charlie Kirk, who spoke plainly of Christian values and convictions both here in the United Kingdom and abroad. From these events it became clear that many patriots desire a return to Christian values and a turning away from secular humanism, as they mourn the loss of those truths once held dear in our land. Such convictions are now described as "Christian culture," and those who hold them are often referred to as Cultural Christians.

It is for their benefit and for those wishing to return the the Christian faith that this book has been written, to set forth plainly those very truths taught by the Apostles of Christ—truths which lie at the heart of the Christian faith, forming the essence of the gospel of Christ. Christianity is more than culture; it is life in Christ.

I write from my own experience, having come to faith on 16th January 1970, as told in my book Converted on an LSD Trip. There I recount my conversion and how I came to know the very truths spoken of in this book—that salvation is by Christ alone, through faith alone, in His finished work. Not by anything we can do, but entirely by what He has done.

David Clarke

Postscript

Without rehearsing too much of the long history of Christian belief, it must be said that the matters spoken of in this book have been opposed by some. Yet a right understanding of these truths concerning salvation will be of great benefit to the reader.

Contents

CHAPTER 1 **4**
Of Redemption by Christ **4**
CHAPTER 2 **4**
Of the Causes of Redemption by Christ **4**
CHAPTER 3 **5**
Of the Objects of Redemption by Christ **5**
CHAPTER 4 **6**
Of Those Texts of Scripture Which Seem to Favour Universal Redemption **6**
CHAPTER 6 **10**
Of Propitiation, Atonement, and Reconciliation, as Ascribed to Christ **10**
CHAPTER 7 **11**
Of the Pardon of Sin **11**
CHAPTER 8 **13**
Of Justification **13**
CHAPTER 9 **15**
Of Adoption **15**
CHAPTER 10 **17**
Of the Liberty of the Sons of God **17**
CHAPTER 11 **19**
Of Regeneration **19**
CHAPTER 12 **20**
Of Effectual Calling **20**
CHAPTER 13 **22**
Of Conversion **22**
CHAPTER 14 **24**
Of Sanctification **24**
CHAPTER 15 **26**
Of the Perseverance of the Saints **26**
FURTHER PUBLICATIONS **29**
LET CHRISTIAN MEN BE MEN 29
CONVERTED ON LSD TRIP 29
DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION 30
ELDERSHIP IS MALE 31
A BODY OF DOCTRINAL DIVINITY 32

CHAPTER 1
Of Redemption by Christ

In the last book (Book V) we looked at the twofold state of Christ—his humiliation and his exaltation. We also considered how he carried out the threefold office of Prophet, Priest, and King. Now I move on to look at the blessings of grace that come to us through him, especially through his priestly office.

The scripture says he is "come an High Priest of good things to come" (Hebrews 9:11). Under the old covenant these blessings were promised, spoken of by the prophets, and pictured in the ceremonies of the law, but they were not yet brought to pass. For the law only had "a shadow of good things to come" (Hebrews 10:1). Now, however, through Christ's coming in the flesh, through his life, death, and resurrection, these blessings have been fully obtained.

One chief blessing is redemption. This means a deliverance by the paying of a price. In the Old Testament we see many types of redemption: Israel brought out of Egypt, land or inheritance bought back by the kinsman, and slaves set free. All these point us to Christ's great work.

By nature, mankind is under the curse of the law, in bondage to sin, and subject to death. Christ, by shedding his blood, paid the ransom price and secured eternal redemption for his people. He did not make salvation merely possible—he accomplished it. His blood was not spilled in vain but was shed for the remission of sins, according to the will of God.

The Apostle says, "In whom we have redemption through his blood, even the forgiveness of sins" (Colossians 1:14). Again, "Christ hath redeemed us from the curse of the law, being made a curse for us" (Galatians 3:13).

This redemption is particular. It is not for all men without exception, but for those given him by the Father. As our Saviour himself declared, "I lay down my life for the sheep" (John 10:15). His death was not a vague offer but a definite act, purchasing and securing salvation for his elect.

So then, redemption by Christ is a blessing of grace—freely given, wholly undeserved, and fully effective. It brings forgiveness, deliverance, and peace with God. And it is held fast in the doctrine of particular redemption, which is the clear teaching of the Word.

CHAPTER 2
Of the Causes of Redemption by Christ

Now we come to the causes of redemption—where it springs from, by whom it is obtained, the means by which it is wrought, and the ends for which it is accomplished.

1. The moving cause.
Redemption begins with the everlasting love of God. Just as election, regeneration, and effectual calling spring from his love, so also redemption. The Father's gift of Christ as Redeemer flows from this eternal love. Christ was given as Redeemer before he was sent into the world. He was given in covenant to be the Redeemer of his people. This was the fruit of love. Our Lord himself said, "God so loved the world, that he gave his only begotten Son" (John 3:16).

Long before Bethlehem, Job could say, "I know that my Redeemer liveth" (Job 19:25). The Old Testament saints waited for him in that very character. The mission of Christ in the fulness of time, sent to be the propitiation for sin, was a clear and undeniable display of divine love: "In this was manifested the love of God toward us … Herein is love" (1 John 4:9–10). Paul adds: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

This redemption flows entirely from free grace—unmerited favour, unmixed with conditions or human merit. As Paul writes, "Being justified freely by his grace through the redemption that is in Christ Jesus" (Romans 3:24). Grace is at the very bottom of redemption. The sending of Christ, and his death itself, are ascribed to grace: "That he by the grace of God should taste death for every man"—that is, every son of God (Hebrews 2:9).

Mercy, which is love and grace extended to the miserable, also gives rise to redemption. As Zacharias sang: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people … to perform the mercy promised" (Luke 1:68,72). So it is said, "According to his mercy he saved us" (Titus 3:5). Redemption is the fruit of divine love, grace, and mercy, settled in the eternal purpose of God, foreordained before the foundation of the world (1 Peter 1:18–20). In this the wisdom of God shone out, forming a covenant of redemption with his Son, who willingly declared, "Lo, I come to do thy will, O God" (Psalm 40:7–8).

2. The procuring cause.
The author of redemption is Christ, the Son of God. He was appointed and he consented to the work. The prophets spoke of him, the Redeemer that should come to Zion (Isaiah 59:20). In him believers "have redemption through his blood" (Ephesians 1:7).

How came Christ to be Redeemer? The same love that moved the Father to appoint him, moved the Son to accept the call. The love of Christ, eternal and unmerited, was seen in his giving himself as an offering and sacrifice, in laying down his life for the sheep (Titus 2:14; Ephesians 5:2,25; 1 John 3:16). As Isaiah said: "In his love and in his pity he redeemed them" (Isaiah 63:9).

Christ alone was fit to redeem. No man could, for all have sinned. No angel could, for none are appointed to such a work. The Redeemer must be God and man in one person—Immanuel. As man, he had blood to shed and a life to lay down. As God, he could put infinite worth into that blood, making it a full and sufficient ransom. As the near kinsman, the right of redemption belonged to him (Leviticus 25:47–49).

3. The means
Redemption was wrought by Christ's blood. "Ye were not redeemed with corruptible things … but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18–19). His blood was freely shed, not by compulsion. "I lay down my life … No man taketh it from me, but I lay it down of myself" (John 10:15,18). It was the blood of one who was sinless, yet truly man, and at the same time truly God. Thus Paul speaks of "the church of God, which he hath purchased with his own blood" (Acts 20:28). The ransom was paid to God's justice, not to Satan.

4. The final cause

The ends of redemption are manifold:

- To satisfy God's justice, so that he might be "just, and the justifier of him which believeth in Jesus" (Romans 3:26).

- To reconcile sinners to God, bringing peace and joy through Christ (Romans 5:10–11).

- To secure adoption: "God sent forth his Son … to redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:4–5).

- To sanctify his people: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people" (Titus 2:14).

- To free them from all evil, and to bring them into possession of every blessing of grace (Galatians 3:13–14).

- Ultimately, the end is the everlasting salvation of the elect, and the glory of God in all his perfections.

CHAPTER 3
Of the Objects of Redemption by Christ

Next we consider the objects of redemption. Scripture makes clear they are not all men universally, but a particular people—special and distinct.
They are said to be "redeemed from the earth … redeemed from among men" (Revelation 14:3–4), set apart to be "a peculiar people" (Titus 2:14).

The writers of the New Testament often use the word "us" when speaking of Christ's death and redemption:
"Christ died for us" (Romans 5:8);
"God delivered him up for us all" (Romans 8:32);
"Who gave himself for us, that he might redeem us" (Titus 2:14);
"Thou … hast redeemed us to God by thy blood" (Revelation 5:9). This language points to a particular, chosen people.

Yes, Christ gave his life a ransom for "many" (Matthew 20:28)—but those "many" are not all without exception.
They are the elect, ordained to eternal life, given to Christ by the Father, the ones for whom he bore sin, shed his blood, and made righteous.
They are the many sons the Captain of salvation brings to glory (Hebrews 2:10).

Several observations show that the objects of redemption are a special people:

1.Loved of God
Redemption flows from God's electing love. "Jacob have I loved, but Esau have I hated" (Romans 9:13).

Christ laid down his life for his sheep, his people, his church (John 10:15).

2. The elect and the redeemed are the same.
Election and redemption are of equal extent. None are redeemed but those chosen in Christ before the foundation of the world (Ephesians 1:4,7).

3. Redemption and suretyship are the same in scope.
Christ is the Surety of the covenant of grace. For those he became Surety, he bore sin, paid debt, and redeemed from justice.
For none others did he stand as Surety.

4. They are called God's people.
"For the transgression of my people was he stricken" (Isaiah 53:8). Zacharias praised God: "He hath visited and redeemed his people" (Luke 1:68).
The angel said of Jesus: "He shall save his people from their sins" (Matthew 1:21).

5. They are Christ's sheep.
"I lay down my life for the sheep" (John 10:15). He knows them, they know him, they follow him, and they shall never perish.
But not all are sheep: "Ye believe not, because ye are not of my sheep" (John 10:26).

6. They are the sons of God.
Caiaphas prophesied that Christ would die "to gather together in one the children of God that were scattered abroad" (John 11:52).
Adoption and redemption belong to the same persons (Ephesians 1:5,7).
These are not all men, for "the children of the flesh … are not the children of God" (Romans 9:8).

7. They are Christ's church and bride.
"Christ also loved the church, and gave himself for it" (Ephesians 5:25).
"Feed the church of God, which he hath purchased with his own blood" (Acts 20:28).
The church is his spouse: "Thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel" (Isaiah 54:5).

From this it is plain: redemption is not universal.
All men are not the objects of God's special love, election, suretyship, adoption, or marriage union with Christ.
The redeemed are a peculiar people, drawn out from all nations, tongues, and kindreds—but not all without exception.

If redemption were universal, then:

- God's love would be changeable, loving Judas as much as Peter, then turning to wrath.

- God's wisdom would be faulty, forming a scheme that fails.

- God's justice would be compromised, punishing sins twice—once in Christ, and again in the sinner.

- God's power would be limited, unable to save all whom Christ redeemed.

- God's glory would be diminished, as multitudes for whom Christ died perish in hell.

Universal redemption makes Christ's death vain for millions, separates his sacrifice from his intercession, and denies him the satisfaction promised: "He shall see of the travail of his soul, and shall be satisfied" (Isaiah 53:11).

Therefore, redemption is particular, definite, and effectual—securing the salvation of the elect and the glory of God.

CHAPTER 4
Of Those Texts of Scripture Which Seem to Favour Universal Redemption

Some passages of scripture, at first glance, may appear to support the idea of universal redemption. These are often cited by those who hold the general scheme.

They may be divided into three groups:

1. Texts where the words "all" and "every" occur in connection with Christ's death or salvation.
2. Texts where the words "world" or "whole world" appear.
3. Texts that seem to suggest Christ died for some who may yet perish.

1. Texts using "all" and "every."

Luke 2:10–11. The angel announced: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Notice carefully—he does not say Christ is the Saviour of every individual man, but "unto you is born a Saviour." The "all people" spoken of are not all mankind, but all God's covenant people.

The birth of Christ was not good news to Herod, the Pharisees, or unbelieving Jerusalem (Matthew 2:3). It is great joy only to those who know their need of a Saviour.

John 1:7. John came to bear witness, "that all men through him might believe." This does not mean all are bound to believe Christ died for them.
His message was that Jesus is the Messiah, and unbelief of this truth is the sin condemned. Faith is always in proportion to revelation given. Where the gospel is not known, no such faith is required (Romans 10:14).

John 12:32. Christ said: "And I, if I be lifted up from the earth, will draw all men unto me." This refers not to every individual, but to all sorts—Jew and Gentile alike.

At the time, Greeks had come seeking him. In being lifted up on the cross, and then in the preaching of the gospel, Christ would gather his elect out of all nations.

Romans 5:18. "By the righteousness of one, the free gift came upon all men unto justification of life."
If this meant every person, all would be justified, glorified, and saved.

But Paul is contrasting the two covenant heads: Adam, whose offence brought condemnation on all his natural seed; and Christ, whose righteousness secures justification for all his spiritual seed.

1 Corinthians 15:22. "As in Adam all die, even so in Christ shall all be made alive." Paul is speaking of the resurrection. All who are Christ's shall be raised to everlasting life; the rest to shame and everlasting contempt.

2 Corinthians 5:14–15. "If one died for all, then were all dead." The word "men" is not in the text. It is best read as "all his people," "all his sheep," "all the sons he brings to glory."

The fruit of his death is that those he died for are dead to sin and live unto righteousness.

1 Timothy 2:4–6. "Who will have all men to be saved … who gave himself a ransom for all." If God willed the salvation of every individual, none could resist him.
"All" here means all sorts—kings as well as common men, Jews as well as Gentiles.

1 Timothy 4:10. "The living God, who is the Saviour of all men, specially of those that believe." This is about providence. God preserves all men in life, but especially his believing people.

Titus 2:11. "The grace of God that bringeth salvation hath appeared to all men." The gospel had now appeared not only in Judea, but among the Gentiles.
Not that all men are taught and saved by it, but that it has spread more widely.

Hebrews 2:9. "That he by the grace of God should taste death for every man." The word "man" is not in the text. It is "every one," that is, every son whom Christ brings to glory (Hebrews 2:10).

2 Peter 3:9. "The Lord … not willing that any should perish, but that all should come to repentance." This refers not to all mankind, but to the "us" of the passage—the beloved, God's elect.
He delays judgment until every one of them is brought to repentance.

2. Texts using "world" or "whole world."

John 1:29. "Behold the Lamb of God, which taketh away the sin of the world." Not the sins of every person, but of the world of the elect, out of Jews and Gentiles.

John 3:16. "God so loved the world …" Here "world" means the Gentiles as well as Jews, not

every individual.

John 4:42. "This is indeed the Christ, the Saviour of the world." The Samaritans acknowledged him as Saviour not of Jews only, but also of Gentiles.

John 6:33, 51. Christ is the bread that "giveth life unto the world." That life is given not to all men, but to those who by faith feed upon him.

2 Corinthians 5:19. "God was in Christ, reconciling the world unto himself." Not imputing their trespasses to them. This cannot be every man, for the sins of many are imputed to them.

The "world" means believing Gentiles as well as Jews.

1 John 2:2. "He is the propitiation … for the sins of the whole world." This does not mean every man without exception.
John distinguishes between "us"—believing Jews—and the "whole world"—believing Gentiles. Christ is propitiation only for those he also intercedes for (John 17:9).

3. Texts about some "for whom Christ died" being destroyed.

Romans 14:15. "Destroy not him with thy meat, for whom Christ died." This refers not to eternal ruin, but to destroying a brother's peace and comfort.

1 Corinthians 8:11. Similarly, the "perishing" here means wounding the conscience of a weak believer, not eternal damnation.

2 Peter 2:1. False teachers are said to "deny the Lord that bought them." Here the "Lord" refers to God the Father who bought Israel out of Egypt. The language is borrowed from Deuteronomy 32:6. It is not speaking of Christ's blood redemption, but of temporal deliverance.

Conclusion

These scriptures, when rightly understood, do not teach universal redemption. Instead they confirm that Christ's redemption is:

- Agreeable to God's perfections—love, justice, wisdom, and power.

- Impossible for creatures to obtain—only the Son of God could pay the infinite price.
- Resident in Christ alone—"In him we have redemption through his blood" (Ephesians 1:7).

- Particular—not for all without exception, but for a chosen people out of every nation (Revelation 5:9).

- Plenteous—full, complete, securing justification, pardon, adoption, and eternal life.

- Eternal—once redeemed, God's people are saved with an everlasting salvation (Hebrews 9:12).

CHAPTER 5
Of the Satisfaction of Christ

The teaching of Christ's satisfaction is not some side issue, but the very heart of the gospel. It is the glory of the Christian faith and what sets it apart from every other religion. Without it, our faith would have no substance. Now, while the word "satisfaction" may not appear in the Bible letter for letter, the truth of it runs right through the Scriptures. Socinus denied this, though he himself admitted that a thing is not false simply because the exact word is not written down. The question is, does the substance of it stand? And the answer is: Yes, it does.

When the Bible speaks of God being "well pleased for Christ's righteousness' sake" (Isa. 42:21), or when Christ's sacrifice is said to be "a sweet-smelling savour" to God (Eph. 5:2), it means that what Christ did fully met the demands of divine law and justice. In plain terms, it satisfied. This is why the Scriptures also use words like "atonement," "propitiation," and "reconciliation" – all pointing to the same truth, that Christ stood in the sinner's place and put away sin by the sacrifice of Himself.

1 The Necessity of Satisfaction
Why was it necessary? Two simple truths show it. First, all men are sinners. Scripture, conscience, and plain fact declare it. Sin makes us guilty before God's law, exposes us to its curse, and alienates us from God. Without satisfaction, no sinner could ever be brought

back into communion with Him. Secondly, it was God's will to save sinners – not all, but a people chosen in Christ, ordained to eternal life, vessels of mercy prepared for glory. Since it was His settled purpose to save, and yet His justice demanded satisfaction, it was absolutely necessary that Christ should suffer in their stead. As Hebrews says, "without shedding of blood is no remission" (Heb. 9:22).

Some have argued that God could have forgiven without satisfaction. But to forgive sin without justice being satisfied would contradict His very nature. God cannot lie, cannot deny Himself, and cannot overlook sin without dishonouring His holiness. If Christ's prayer in Gethsemane ("Father, if it be possible, let this cup pass from me") teaches us anything, it shows that there was no other way. If salvation could have been achieved by a word, Christ would not have had to die.
But the will of God was clear: only through the suffering and death of His Son could sin be put away.

2 The Ground of Satisfaction
The foundation of this whole work lies in the eternal covenant of grace – sometimes called the "counsel of peace" (Zech. 6:13). In that everlasting agreement, Christ stood as Surety for His people, agreeing to bear their sins and answer for them. Their guilt was imputed to Him, and He willingly accepted the charge. Hence Isaiah says, "The Lord hath laid on him the iniquity of us all" (Isa. 53:6).

In covenant He was appointed as Priest, not to offer the blood of bulls and goats, but to give Himself as the one true sacrifice. "A body hast thou prepared me" (Heb. 10:5). In that body He obeyed perfectly, and in that body He suffered unto death. He took flesh and blood so that, as man,
He could shed His blood; and as God, He could give that blood infinite worth. Thus justice was not bent, but satisfied.

3 Justice and Right
Nothing in this transaction was unjust. Christ was no unwilling victim – He came freely.
"I lay down my life of myself" (John 10:18). He had the right to do it, and He had the power to take it up again. Nor was God unjust, for Christ was His own Son and His willing Surety.

Nor was the law weakened, for its penalty was carried out to the full. Indeed, the law was more honoured by Christ's obedience and death than by all the obedience of men or angels.

4 The Matter of Satisfaction
Christ satisfied by two things: His perfect obedience to the law and His bearing of its penalty. He fulfilled all righteousness, doing what Adam failed to do. He also endured the curse, dying the death the law required. This included not only bodily pain and shame on the cross, but the anguish of soul when He cried, "My God, my God, why hast thou forsaken me!" (Matt. 27:46). In that dark hour He bore what was tantamount to eternal death, so that His people would never taste it.

5 The Manner of Satisfaction
Scripture sums it up in these words: Christ "bare our sins in his own body on the tree" (1 Pet. 2:24). He stood as Substitute, in the place of His people. He bore their guilt, carried their punishment, and removed their sin as far as the east is from the west. This was pictured in the scapegoat (Lev. 16), which carried away the sins of Israel into a land not inhabited.

6 The Effects of Satisfaction
The results are glorious. First, sin is finished and its condemning power broken. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). Second, reconciliation is made, so that God is "pacified" towards His people (Ezek. 16:63). Third, an everlasting righteousness is brought in, imputed to believers for their justification. Fourth, they are delivered from all evil, so that all things now work for their good. Fifth, God's justice is glorified, and so are all His attributes, for in the cross mercy and truth meet, and righteousness and peace kiss each other (Ps. 85:10).

7 Objections Answered
The Socinians object that satisfaction leaves no room for mercy. But the opposite is true: satisfaction opens the door for mercy to flow freely. They object that forgiveness is not free if a price is paid. But it is free to us, for we contribute nothing; it was grace that provided the Lamb, and grace that accepts His sacrifice. They object that this makes the Son more loving than the Father. But Scripture ascribes equal love to both: the Father loved and gave, the Son loved and gave Himself.

Finally, they object that if Christ is God, He made satisfaction to Himself.

But satisfaction was made to God as Judge of all the earth, in His triune perfection – Father, Son, and Spirit. There is no contradiction here, only the mystery of divine wisdom.

As for the charge that this doctrine leads to sin, the very opposite is the case. "The love of Christ constraineth us" (2 Cor. 5:14). Those bought with such a price cannot treat sin lightly, but are bound all the more to live in holiness, gratitude, and love.

Here then is the satisfaction of Christ – full, perfect, and eternal. Without it, there is no gospel; with it, salvation is secure for all His redeemed.

CHAPTER 6
Of Propitiation, Atonement, and Reconciliation, as Ascribed to Christ

Earlier we noted that although the exact word satisfaction is not spelt out in Scripture, the truth of it most certainly is. The Bible also uses other words—propitiation, atonement, and reconciliation—all carrying the same meaning and strengthening the doctrine of Christ's satisfaction. Let us look at these terms in turn.

1. Propitiation

Paul writes, "Whom God hath set forth to be a propitiation" (Rom. 3:25). Here Christ is presented as the One through whom God is made propitious—his justice appeased, his wrath turned aside, and peace secured.

Christ as Mediator stood between God and sinners. He came as Shiloh, the Prince of Peace, to make both one. In doing so, he became the propitiatory sacrifice. The Old Testament sacrifices pointed to this, and as God "smelled a sweet savour" in those offerings, so he found perfect satisfaction in Christ's sacrifice, which magnified the law and honoured justice.

The word Paul uses is the same Greek word used for the mercy seat (Exod. 25:21; Heb. 9:5). Just as the mercy seat covered the law inside the ark, and displayed both God's justice and mercy, so Christ's death covers sin and opens the throne of grace to sinners. This is what the publican sensed when he prayed, "God be merciful [propitious] to me a sinner" (Luke 18:13).

Christ was "set forth" in God's eternal plan, foreordained as the Lamb slain. The prophets spoke of him, types and shadows prefigured him, and in the fulness of time he was manifested in flesh. By his death he put away sin, abolished it, and made peace through the blood of his cross. Even now he is set forth in the gospel as the atoning Saviour, the word preached being called "the word of reconciliation" and "the gospel of peace."

John also declares: "He is the propitiation for our sins" (1 John 2:2), and again, "God sent his Son to be the propitiation for our sins" (1 John 4:10). That is, Christ offered himself—body and soul—as the sacrifice to expiate sin, fully reconciling God to his people.

2. Atonement

The term atonement often appears in the Old Testament sacrifices, where the Hebrew word means "to cover." The blood of goats and bulls served as a covering from the curse of the law and from the wrath of God. But these were only shadows. Christ, the true sacrifice, is the covering for his people—shielding them from wrath, curse, and judgment.

In the New Testament, the word is used once (Rom. 5:11): "By whom we have now received the atonement." Here it refers to the reconciliation accomplished by Christ and applied by the Spirit. Through it believers enjoy joy, peace, and comfort. Thus atonement and reconciliation are two sides of the same coin, both meaning satisfaction made for sin.

3. Reconciliation

Paul writes: "All things are of God, who hath reconciled us to himself by Jesus Christ" (2 Cor. 5:18). Reconciliation begins with God. It sprang from his thoughts of peace, was settled in the covenant of grace, and executed by Christ through his death. By the blood of the cross he reconciles sinners to God (Rom. 5:10; Eph. 2:16; Col. 1:20).

4. The Character of Those Reconciled

Reconciliation is needed because men are described as "enemies."

- Internally, the carnal mind is enmity against God (Rom. 8:7). It resists his being, misrepresents his nature, rails against his decrees, and resents his providences. By nature, men oppose Christ's person, his gospel, his ordinances, and even the Spirit of God himself.
- Externally, this enmity shows in wicked works, open

rebellion against God's law, provoking his wrath and storing up judgment.
- Legally, there is also "law enmity." God's justice declares sinners rebels, traitors, and enemies. Even the elect were, in the eye of the law, so deemed—until Christ reconciled them by his death (Rom. 5:8,10).

Thus reconciliation was necessary, not because God's eternal love ever cooled, but because law and justice demanded satisfaction. Christ slew this law-enmity at the cross, blotting out the handwriting of ordinances against us (Eph. 2:14-16; Col. 2:14).

5. The Nature of Reconciliation
When two men reconcile, there is assumed friendship broken and then restored. Something similar applies between God and man. In Adam, mankind was originally in friendship with God. But sin shattered that harmony, turning man into a rebel. Christ, by satisfying justice, restores friendship—so believers are now called the "friends of God" (James 2:23; John 15:15).

Still, we must tread carefully. God does not change as men do. His everlasting love never turned into hatred. Rather, reconciliation is about removing the legal barrier of guilt, not altering God's heart. The sending of Christ to be the propitiation was itself the fruit of divine love (John 3:16; Rom. 5:8).

Reconciliation is therefore not God's love won by Christ, but God's justice satisfied through Christ. The flaming sword was sheathed in the Saviour's heart, so mercy might flow freely. Justice and mercy kissed each other at the cross (Ps. 85:10).

5. The Means of Reconciliation
Reconciliation was made by Christ's blood. Nothing sinners could do—works, repentance, faith—could satisfy the law. Only death could. Not the death of beasts, nor the sinner's own death, but the death of the God-Man. Being divine as well as human, Christ gave infinite worth to his sufferings. His blood alone makes peace.

Summary
Propitiation, atonement, and reconciliation all speak of the same glorious truth: Christ, by his sacrifice, has satisfied divine justice, turned away wrath, covered sin, and brought enemies near. God is pacified, the law magnified, peace secured, and believers now stand in grace, rejoicing in hope of the glory of God.

CHAPTER 7
Of the Pardon of Sin

The doctrine of pardon rightly follows that of satisfaction, for forgiveness of sins comes only because satisfaction has been made for them. Under the law, when the priest made atonement, forgiveness followed: "The priest shall make an atonement for him, and it shall be forgiven him" (Lev. 4:20, 26, 31, 35; 5:10, 13, 16, 18).

This is not something nature ever taught. Nature shows that those who sin without law perish without law (Rom. 2:12). At best, men may imagine God is merciful and so will forgive, but they cannot be certain, for God is also just. Nature leaves them in the dark as to how justice and mercy meet in pardon. Nor does the law give hope, for "as many as have sinned in the law shall be judged by the law" (Rom. 2:12). The law punishes every offence without mercy (Heb. 2:2; 10:28). Forgiveness is a gospel doctrine, revealed by Christ, preached by His apostles, and witnessed by the prophets (Luke 24:47; Acts 10:43; 13:38).

1. Proof of Pardon

David declared, "There is forgiveness with thee" (Ps. 130:4). Daniel confessed, "To the Lord our God belong mercies and forgivenesses" (Dan. 9:9). It is a covenant blessing: "Their sins and their iniquities will I remember no more" (Heb. 8:12). It is part of God's own name: "The Lord God, merciful and gracious… forgiving iniquity and transgression and sin" (Ex. 34:7).
Christ was foreordained to be the propitiation for sins. His blood was shed "for many for the remission of sins" (Matt. 26:28). Now exalted, He gives repentance and forgiveness (Acts 5:31). The gospel proclaims it, and multitudes have received it: David, Manasseh, Paul the persecutor, and the woman in Luke 7 who loved much because she was forgiven much. God comforts His people by it: "Speak ye comfortably to Jerusalem… her iniquity is pardoned" (Isa. 40:1–2).

2. How Scripture Describes Pardon

- Lifting off sin: It is carried away, laid on Christ, and removed as far as east is from west (Ps. 32:1).

- Covering sin: It is hidden out of God's sight under the robe of Christ's righteousness (Ps. 32:1; 85:2).

- Not imputing sin: The charge is transferred to Christ, who bore the punishment (Ps. 32:2).

- Blotting out sin: Like crossing out debts or scattering clouds (Ps. 51:1; Isa. 43:25; 44:22).

- Not remembering sin: God forgets what He has pardoned (Heb. 8:12).
- Making white as snow: The sinner is washed whiter than snow in Christ's blood (Ps. 51:7; Isa. 1:18).

3. What Sins Are Pardoned

All sins: original sin in Adam, actual sins of thought, word, and deed, sins of omission and commission, great and small, open and secret. "All manner of sin and blasphemy shall be forgiven unto men" (Matt. 12:31), except the sin against the Holy Ghost.

4. Causes of Forgiveness

- Efficient cause: God alone. No priest, minister, or angel can absolve (Mark 2:7).

- Moving cause: The free mercy and grace of God (Eph. 1:7).

- Meritorious cause: The blood of Christ, which alone secures pardon (Heb. 9:14; 1 John 1:7).

- Application: The Holy Spirit convinces of sin, applies Christ's blood, and seals pardon to the conscience.

5. Effects of Pardon

- Peace of conscience (Rom. 5:1).

- Cheerfulness of spirit: "Son, be of good cheer; thy sins be forgiven thee" (Matt. 9:2).

- Comfort of soul (Isa. 40:1–2).

- Bold access to God (Rom. 5:2).

- Delight in worship (Ps. 130:4).

- Love to Christ (Luke 7:47).

- Evangelical repentance (Zech. 12:10).

- Thankfulness of heart (Ps. 103:2–3).

6. Properties of Forgiveness

- It is free grace, sovereign and undeserved (Isa. 43:25).

- It is also just, because Christ has satisfied justice (1 John 1:9).

- It is complete: all sins are forgiven at once (Col. 2:13).

- It is irreversible: once pardoned, never remembered again (Mic. 7:19).

- It is a chief gospel blessing, part of redemption (Eph. 1:7).

7. Questions Concerning Pardon

1. Are some sins venial by nature? No. Every sin deserves death. Yet every sin may be forgiven for Christ's sake, except the sin against the Holy Ghost.

2. Will sins be pardoned in the next world? No. Forgiveness is now. The day of grace ends at judgment.

3. Will pardoned sins be exposed at judgment? No. What God has covered will never be uncovered. Christ will present His bride without spot or wrinkle.

4. Should saints pray for pardon? Yes—not that Christ should die again, or God pass a new act of pardon, but that the Spirit would freshly apply and assure forgiveness to their consciences (Matt. 6:12).

CHAPTER 8
Of Justification

Pardon of sin and justification are closely tied together. In some passages of Scripture, pardon is mentioned first and justification follows (Acts 13:38–39; 26:18). Yet in reality, they are not separate in God's mind, nor in the application to the conscience of a believer. If anything, justification by the righteousness of Christ, imputed to the sinner, may be thought of as coming first, since God forgives sin for Christ's sake. That is, forgiveness rests on the cause already provided — Christ's righteousness. The cause must come before the effect.

Some have treated justification as if it were nothing more than forgiveness — that it consists only in the remission of sins. Others, more carefully, have said it has two sides: the imputation of Christ's righteousness and the forgiveness of sins. Still others say it is really one act, like when darkness is driven out and light comes in by the same stroke. By one act God removes guilt and declares a sinner righteous. For that reason, both ways of speaking — that justification is the remission of sins, and that it is the imputation of righteousness — express the same reality. Yet it is helpful to distinguish between them, not as two halves of the same act, but as two distinct blessings of grace. Pardon and justification agree in much, yet they also differ.

Where They Agree

1. Their Author. Both are acts of God alone. As none can forgive sins but God, so none can justify but Him. "It is God that justifieth" (Rom. 8:33).

2. Their Source. Both spring from the free grace of God. Forgiveness flows from His tender mercies; justification is "freely by his grace" (Rom. 3:24).

3. Their Ground. Both rest on the blood of Christ. His blood was shed "for the remission of sins" (Matt. 26:28) and "being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9).

4. Their Objects. The same persons who are pardoned are justified. To those whom God imputes Christ's righteousness, He does not impute sin (Rom. 4:6–8).

5. Their Timing. They begin together and are complete at once. There is no gradual increase in either, as there is in sanctification.

6. Their Reception. Both are received by faith. By faith we receive forgiveness, and by faith the gift of righteousness. Hence Scripture speaks of "justification by faith" (Rom. 5:1).

Where They Differ

1. Their Nature. Pardon is of a sinner who still remains a sinner, though pardoned; justification pronounces a man righteous, as if he had never sinned.

2. Their Effect. Pardon removes guilt, but justification gives a positive righteousness. Pardon strips off filthy garments; justification clothes with Christ's robe (Zech. 3:4).

3. Their Privileges. Pardon frees from punishment, but justification also entitles to eternal life. Hence it is called "justification of life" (Rom. 5:18).

4. Their Requirement. Christ's blood was enough for pardon, but justification also required His holy life of perfect obedience.

5. Their Fulfilment of the Law. Justification, through Christ's righteousness, fulfils the law fully; pardon alone does not.

6. Their Mode. Pardon is the non-imputation of sin; justification is the imputation of righteousness (Rom. 4:6–7).

7. Their Relation to Christ. Christ was justified, acquitted, and declared righteous (Isa. 50:8–9; 1 Tim. 3:16). But He was never pardoned — such language would be improper.

8. Their Application. A man falsely accused may be justified, but cannot be pardoned; pardon presupposes guilt, justification pronounces innocence.

The Importance Of Justification

This doctrine is central to the gospel. Paul speaks of it as if the very essence of the gospel rests here, calling any rival teaching "another gospel" (Gal. 1:6–7). It was the doctrine that shook the hold of Rome at the Reformation. Luther called it "the article by which the

church stands or falls." If the church holds firm to justification by faith in Christ's righteousness, she flourishes; if she loses it, she collapses. This truth is the ground of peace and comfort now, and of hope for glory to come.

What Justification Is — And Is Not

"Justify" is a legal term. It does not mean to make a man inwardly righteous, as in sanctification, but to declare him righteous, to acquit him in court. Scripture always uses it in a judicial sense, set against condemnation (Deut. 25:1; Prov. 17:15; Isa. 5:23; Matt. 12:37). The sinner stands guilty, but is declared righteous through Christ's obedience and blood.

It is not merely:

- teaching the way of righteousness;

- infusing holiness into a man;

- justification before men or by works, as in James 2, which speaks of proving faith genuine;

- or the justification of one's cause.

It is God's act of declaring a sinner righteous before Him, on the basis of Christ's righteousness imputed and received by faith.

The Causes Of Justification

1. Its moving cause is the free grace of God. Justification begins in His sovereign goodwill.

2. Its meritorious cause is the righteousness of Christ — His holy nature, His perfect obedience, His sufferings, and His death.

3. Its efficient cause is God Himself: "It is God that justifieth" (Rom. 8:33). Astonishingly, the Judge of all the earth, who will by no means clear the guilty, is the One who justifies the ungodly — not by ignoring their sins, but by reckoning to them Christ's righteousness.

All three Persons of the Trinity are concerned:

- The Father contrived the plan, sent His Son, and imputes Christ's righteousness to believers.

- The Son worked out the righteousness, by His obedience and blood.

- The Spirit convicts sinners, reveals Christ's righteousness, works faith in them to receive it, and bears witness that they are justified.

The Objects Of Justification

Those justified are the elect of God. Not angels — though elect angels are righteous, they never sinned and so cannot strictly be said to be justified. Justification belongs to elect men, who sinned in Adam yet are chosen in Christ. They are also the redeemed, for justification proceeds upon redemption (Rom. 3:24). They are the pardoned, for forgiveness and justification go together. Yet not all men are justified — only those whom God has chosen, redeemed, and pardoned in Christ.

From What They Are Justified

Believers are justified from:

- Original sin — Adam's offence imputed to them.
- Corrupt nature — the lack of original righteousness and impurity of heart.

- Actual sins — before and after conversion, great and small, many and grievous.
- All things — "By him all that believe are justified from all things" (Acts 13:39).

Neither conscience, nor the world, nor Satan himself can bring a charge that will stand. God Himself declares, "It is God that justifieth" (Rom. 8:33).

The Matter And Form Of Justification

The matter of justification is the righteousness of Christ — His holy nature, His sinless life (active obedience), and His sufferings and death (passive obedience). By both He satisfied the whole law. His righteousness is imputed, reckoned to believers as their own, just as Adam's sin was imputed to his offspring. Thus they stand righteous before God, clothed in the

robe of Christ's righteousness.

The Effects Of Justification

1. Freedom from punishment. No penal evil can touch the justified, for Christ has borne it all.

2. Peace with God. Being justified, "we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

3. Access to God. We may now draw near with boldness, through Christ's righteousness.

4. Acceptance with God. In Christ, believers are accepted, their persons and their services.

5. Well-being in life and death. It is well with the justified in all conditions, and eternally well hereafter.

6. Glorying in Christ. Justified ones boast only in the Lord their Righteousness.

7. Title to eternal life. Justification is "justification of life" (Rom. 5:18), making believers heirs of glory.

8. Certainty of salvation. "Whom he justified, them he also glorified" (Rom. 8:30).

The Properties Of Justification

- Gracious. It is wholly of God's grace, not works.
- Righteous. God remains just while justifying the ungodly, because Christ has satisfied the law.

- Universal. It covers all the elect, all sins, all punishment.

- Once-for-all. It is a single act, not progressive like sanctification.

- Equal. All believers are alike justified, the weakest as fully as the strongest.

- Irreversible. It cannot be undone, for it rests on God's eternal purpose and Christ's everlasting righteousness.

- Not removing sin within. Sin remains in us, though it is no longer charged against us.

- Not making void the law. Instead, it establishes the law, fulfilling it in Christ. And it encourages holiness, for those justified are urged "to maintain good works" (Titus 3:8).

This is justification: God, by His grace, through the righteousness of Christ imputed, declares sinners righteous, acquits them from all charges, and gives them a sure title to eternal life.

CHAPTER 9
Of Adoption

Some think that adoption is only a branch of justification, since the imputation of Christ's righteousness gives believers a right to eternal life, just as adoption does. In that sense, God's children could be said to have two titles to eternal life: one by grace, as sons, and the other by justice, through justification. Others, like Junius, have called justification "the way to adoption," because acquittal opens the door to sonship. But adoption itself is a distinct blessing of grace. A man may be acquitted in court, or even pardoned of his crimes, yet that does not make him the son of the king. To be brought into a royal family requires a separate act of favour. So it is with adoption into the family of God.

Earlier, I spoke of adoption as an eternal act of God's will: the elect were predestined to it before the world began. In the covenant of grace they were given to Christ as children, and promised this relationship. Now I turn to adoption as it is made manifest in time—bestowed when men believe in Christ, and applied by the Spirit of God.

I. The Sense in Which Believers Are Sons of God

Believers are sons of God by adoption. They are not sons in the same way as Christ, who is the only begotten Son—God's Son by nature. Nor are they sons as angels are, by creation; or as magistrates are, by office; or as mere professors of religion, by outward profession. Believers are sons only by adoption.

The Scriptures speak plainly of this: "Having predestinated us unto the adoption of children by Jesus Christ" (Eph. 1:5). Believers receive "the Spirit of adoption"

(Rom. 8:15), and their inheritance is called "adoption" (Rom. 8:23).

Civil adoption was common among the nations. Pharaoh's daughter adopted Moses; Mordecai adopted Esther; and the Romans often adopted heirs. This is the figure behind Paul's words. Yet spiritual adoption rises far higher.

II. Agreement Between Civil and Spiritual Adoption

1. The name itself. Adoption means "putting among the children" (Jer. 3:19). So God takes those who were by nature children of wrath and strangers, and sets them in his own household.

2. An inheritance. Civil adoption always conferred an inheritance. So spiritual adoption gives heirs a portion—an incorruptible, undefiled, eternal inheritance.
3. The will of the adopter. Among men, adoption was the free choice of the father. So with God, adoption is by the good pleasure of his will, not the merit of the adopted (Eph. 1:5).

4. A new name. Adopted children take the family name. So the sons of God are called by a new and excellent name, "sons and daughters of the Lord Almighty" (2 Cor. 6:18).

5. A place in the family. Adopted sons were not servants but children. So believers are brought into God's household, no longer slaves but sons and heirs (Gal. 4:7).

6. Provision and care. Adopted children were fed, clothed, taught, and protected. So God teaches his children, feeds them with the word, clothes them in Christ's righteousness, guards them with angels, and gives them an inheritance with the saints in light.

7. Obligation to honour. Adopted children were bound to honour and obey their father. So believers, adopted of God, must honour their heavenly Father, obey his commands, imitate his holiness, and submit to his discipline.

III. Differences Between Civil and Spiritual Adoption

1. Consent. Among men, the adopted had to consent. But God does not wait for man's will. He makes them willing in the day of his power.

2. Reason. Men adopted because they lacked children. But God needed no sons; he had his own eternal Son, his daily delight. Adoption flows not from God's need, but from his love.

3. Motive. Men often adopted because they saw beauty or promise in the child. But God adopted those who were unlovely, rebellious, even enemies. Hence he says, "How shall I put them among the children?" (Jer. 3:19).

4. Nature. Men could give a child a name, but not a new nature. God not only gives the name of sons, but imparts his Spirit, making them partakers of the divine nature, fit for the inheritance.

5. Inheritance. Among men, an heir only received after the father's death. But God's children enjoy their inheritance while he lives forever.

6. Stability. Civil adoption could be annulled. But God's adoption is unchangeable. Once a son, always a son.

IV. Causes of Adoption

1. The Father. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1). He predestined us to adoption, secured it in the covenant, and openly bestows it in time.

2. The Son. Christ, by union, makes us sons: his God is our God, his Father our Father. By redemption, we receive the adoption of children (Gal. 4:5). By right, he gives power to as many as receive him, to become the sons of God (John 1:12).

3. The Spirit. He regenerates, bears witness with our spirit that we are children, and is given as the Spirit of adoption, crying, "Abba, Father" (Rom. 8:15). He is the earnest of our inheritance until its full redemption (Eph. 1:14).
4. The moving cause. Nothing in us, but the free love and grace of God.

V. The Objects of Adoption

The adopted are those whom God has loved, chosen, and redeemed. They are scattered abroad, yet gathered in Christ. By nature they were children of wrath; openly they become children only when they believe in

Christ. Then they receive the dignity and privilege of being sons of God.

VI. The Excellency of Adoption

1. It is surprising grace. To make the children of wrath into children of the Most High is astonishing love.

2. It rises above other blessings. A man may be pardoned or justified, yet not made a son. Adoption goes further: it brings into the family itself.

3. It bestows the highest honour. To be called a king's son-in-law is great; to be called a son of the King of kings is greater.
4. It joins the closest relations. The adopted are not only sons of God, but brethren of Christ, members of his body, citizens of heaven, kings and priests to God.
5. The inheritance is supreme. They inherit all things: grace, glory, and even God himself as their portion (Rev. 21:7).

6. It is incorruptible. Earthly inheritances fade. This one is eternal, unfading, secure in Christ.

7. It is unchangeable. The covenant is sure, Christ's union indissoluble, the Spirit abides forever. A son may be chastised, but never disowned.

VII. Effects of Adoption

1. Pity and care. "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103:13).

2. Bold access. They come to God as children, with liberty to speak and ask.

3. Conformity to Christ. They are made like the first-born, and shall be fully conformed when they see him as he is.
4. The Spirit's witness. The Spirit within cries, "Abba, Father", confirming their sonship.

5. Heirship. If children, then heirs—heirs of God and joint-heirs with Christ, heirs of glory everlasting.

Conclusion
Adoption is one of the choicest blessings of grace. It is a wonder of love that poor, guilty rebels should be called the sons of God. It bestows honour higher than angels, secures an inheritance incorruptible, and brings a man into the nearest relation with God himself. Once a child, always a child: "The son abideth in the house for ever" (John 8:35).

CHAPTER 10
Of the Liberty of the Sons of God

One of the greatest privileges of adoption is liberty – Christian freedom. Our Lord said, "Then are the children free" (John 8:36). If the Son makes you free, you are free indeed. This liberty belongs only to the children of God. It flows out of sonship: "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Galatians 4:6–7).

Sonship and servitude cannot dwell together. Where the Spirit of adoption is, the spirit of bondage is gone (Romans 8:15). Hence this freedom is rightly called "the glorious liberty of the children of God" (Romans 8:21). It is twofold: the liberty of grace (enjoyed in this life) and the liberty of glory (enjoyed in the life to come).

I. The Liberty of Grace

This liberty in the here-and-now includes freedom from sin, from Satan, from the law, from man-made traditions, and from fear of death.

1. Freedom from sin
Christian liberty is not a licence to sin – that is lawlessness. Rather, it is freedom from sin. Believers are not freed from the presence of sin in this life, but from its guilt, its condemning power, and its tyranny. Though once slaves of sin, they are now under grace and no longer ruled by it (Romans 6:14, 17–18).

2. Freedom from Satan
Before conversion, men are captives to the devil, held fast in his power. But when Christ delivers, Satan's hold is broken. Believers may still be tempted, as even the best saints have been, but they are not destroyed by those temptations. They serve the will of their heavenly Father, not the lusts of the devil.

3. Freedom from the law
Believers are freed from the law as a covenant of works, not as a rule of life. They are delivered from its curse and condemnation, for Christ has been made a curse for them. The handwriting of ordinances has

been nailed to His cross. The law is no longer a harsh schoolmaster or dividing wall. As to civil laws of the land, Christians are still bound to obey rulers in all things not contrary to conscience and the Word of God (Romans 13:1–4; 1 Peter 2:13–14).

4. Freedom from human traditions
The Pharisees of Christ's day bound consciences with endless man-made rules. Later heretics and false teachers did the same. Rome has done so with its invented sacraments, festivals, and ceremonies. True Christian liberty rejects these as burdens that God never laid. Believers' consciences are free from all such impositions.

5. Freedom in the use of God's creation
All foods are now clean, and every creature of God is good when received with thanksgiving (1 Timothy 4:3–4). The old ceremonial restrictions are gone. What matters is moderation, decency, and avoiding indulgence.

6. Freedom in things indifferent
In matters neither commanded nor forbidden by God, Christians are free. They may use or abstain, provided they act in faith, avoid offending weaker brethren, and do not turn such practices into religion. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17).

7. Freedom in ordinances
True liberty is not neglecting Christ's ordinances but gladly embracing them. To worship God in His church, to come to the Lord's Table, to walk in fellowship – these are privileges, not burdens. Christ's yoke is easy and His burden light. To reject His ordinances in the name of liberty is no liberty but rebellion.

8. Freedom in worship
Believers have liberty to worship God according to His Word and conscience, without fear of men. Civil rulers have no right to bind the conscience in matters of faith. Like Daniel, the apostles, and the martyrs, the children of God would rather suffer loss than surrender this liberty.

9. Freedom of access to God
Through Christ, by the Spirit, believers draw near to God as Father. No longer slaves cowering before a Judge, they come boldly to a throne of grace for mercy and help (Ephesians 2:18).

10. Freedom from the fear of death
Christ has delivered His people from lifelong bondage to the fear of death (Hebrews 2:15). To the believer, death has lost its sting. Eternal death has no hold over them. They can even say with joy, "To die is gain."

II. The Liberty of Glory

In the life to come, liberty will be perfected. The soul, once freed from the body, will be free from every trace of sin, corruption, doubt, fear, and temptation. At the resurrection, the body too will be raised incorruptible, free from pain, disease, and death. In glory, the children of God will live in perfect holiness and joy, never again under bondage. This final state is called "the glorious liberty of the children of God" (Romans 8:21, 23).

III. The Author and Means of This Liberty

- The Author is Christ. He procured it by His blood, proclaimed it by His gospel, and applies it by His Spirit. He is the Son who makes free.

- The Means is the Word of God. The truth sets men free (John 8:32). The clearer the knowledge of the gospel, the more freedom from fear and bondage. Hence this liberty is rightly called gospel liberty.

- The Spirit makes it real. He is the Spirit of adoption and of liberty, writing these truths on the heart and enabling God's children to live as free men.

IV. The Nature of Christian Liberty

This liberty is:

- Spiritual – seated in the soul, not civil or political.

- Holy – freedom from sin, not freedom to sin.

- Real – not a shadow or empty form. "If the Son make you free, ye shall be free indeed."

- Perpetual – once made free, the sons of God shall never again be servants of sin or slaves to fear.

Its fruits are peace, joy, comfort, and the ability to worship God in spirit and in truth.

This is the liberty of the sons of God – a liberty of grace now, and of glory hereafter.

CHAPTER 11
Of Regeneration

Regeneration follows adoption, serving as the evidence of it. Those who are adopted receive the power to become the sons of God, and regeneration describes them as such (John 1:12–13). Though adoption and regeneration are distinct, they are inseparably linked. Where one is, the other is present also, both in experience and in fruit.

Regeneration can be considered broadly, including effectual calling, conversion, and sanctification. More strictly, however, it refers to the first principle of divine grace implanted in the soul. This principle makes a person fit to be called, converted, and sanctified. It is the spring and source of that holiness which grows through life and is perfected in heaven.

I. What Regeneration Is

The nature of regeneration is mysterious to the natural man, as it was to Nicodemus, though he was a master in Israel. Yet Scripture describes it under various terms, which help us understand its meaning.

1. Being born again – the second birth stands in contrast to the first. The first birth is of sinful parents, in their corrupt image; the second is of God, in his holy image. The first is in sin, the second in righteousness. The first makes us children of wrath; the second reveals us as children of God, the fruit of his everlasting love (John 3:3,7; 1 Pet. 1:3,23).

2. Born from above – regeneration is a gift that comes down from God (James 1:17–18). It is not of man's doing, but of God's sovereign will. Those born again are partakers of a heavenly calling, heirs of an incorruptible inheritance (1 Pet. 1:3–4).

3. The new birth – regeneration produces the new creature, the new man, babes in Christ who grow by the milk of the Word (Titus 3:5; 2 Cor. 5:17; 1 Pet. 2:2). It is not a repair of Adam's old image but an entirely new work of God. It brings a new heart, new desires, new understanding, new eyes, ears, hands, and feet – all directed toward Christ.

4. Quickening – regeneration is the imparting of spiritual life to those dead in sin (Eph. 2:1). As God breathed life into Adam, so his Spirit breathes life into the dead sinner. The regenerate pray, hunger for the Word, sense the burden of sin, and savour the grace of Christ. They live by faith, walk in newness of life, and grow in grace.

5. Christ formed in the heart – regeneration imprints the image of Christ on the soul. His graces of faith, love, and hope are wrought within. Christ dwells in the believer, and the believer in Christ (Gal. 4:19; Col. 3:10).

6. Partaking of the divine nature – not of God's essence, which is incommunicable, but of his likeness in holiness, goodness, and righteousness (2 Pet. 1:4).

7. Seed – regeneration implants the incorruptible seed of grace, which contains all that will later appear in the life of the believer (1 John 3:9).

II. The Cause of Regeneration

1. Not of man – the sinner cannot regenerate himself. He is ignorant of the thing, unwilling to it, and powerless to accomplish it. Regeneration is not "of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

2. Of God alone – Father, Son, and Spirit each have a role.

- The Father, of his own will, begets us with the word of truth (James 1:18).

- The Son, who is life itself, quickens whom he will (John 5:21). By his resurrection we are begotten again unto a lively hope (1 Pet. 1:3).

- The Holy Spirit is the immediate agent. "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (John 3:5).

3. The moving cause – God's free love and abundant mercy (Eph. 2:4–5; 1 Pet. 1:3).

4. The procuring cause – the resurrection of Christ. As his rising declared him the Son of God, so regeneration evidences us as sons of God (Rom. 6:5).

5. The instrumental cause – the Word of God, attended by the Spirit. Believers are said to be "begotten by the word of truth" (James 1:18; 1 Pet. 1:23). Ministers are fathers in the gospel, but the work is of God.

III. The Subjects of Regeneration

God regenerates men, not angels. Good angels need it not, and fallen angels cannot receive it. It is given to elect sinners, dead in trespasses, chosen in Christ, redeemed by his blood, and adopted as sons. The Spirit regenerates them because they are sons (Gal. 4:6).

Though the chief seat of regeneration is the soul, it extends its influence to the body, restraining its members from sin and enabling them to live unto God (Rom. 6:12–13; 8:13).

IV. The Effects of Regeneration

1. Participation in all graces – light, repentance, faith, love, hope, humility, and strength to overcome the world (1 John 5:4).

2. Knowledge and enjoyment of blessings – election, adoption, justification, and pardon are revealed in the soul when regeneration takes place.

3. Fitness for good works – "created in Christ Jesus unto good works" (Eph. 2:10). Without this, a man is reprobate to every good work.

4. Meetness for God's kingdom – without regeneration none can see or enter it (John 3:3,5). The regenerate are heirs apparent to the heavenly inheritance.

V. The Properties of Regeneration

1. Passive – men are passive in it, as in their first birth.

2. Irresistible – the Spirit works as the wind, none can hinder (John 3:8).

3. Instantaneous – it happens at once, not by degrees.

4. Perfect in kind – though growth follows, the new man is complete in all parts from the start.

5. Permanent – the seed is incorruptible; the new birth cannot be undone (1 Pet. 1:23).

6. Accompanied by warfare – the flesh lusts against the Spirit, yet the new man shall prevail (Gal. 5:17; 1 John 5:4,18).

In sum: Regeneration is the sovereign act of God's grace, the beginning of all true spiritual life. It implants the seed of holiness, forms Christ within, makes us new creatures, and ensures our meetness for eternal glory.

CHAPTER 12
Of Effectual Calling

Effectual calling follows closely upon regeneration. Though distinct, they are bound together, for the new birth is the root, and the call of God is its voice to the soul. It is rightly called effectual, for there is another kind of calling which brings no lasting fruit. This, however, is the call of God's Spirit and grace, which never fails to draw the sinner to Christ.

I. What Effectual Calling Is

Effectual calling is not of a civil or worldly kind, such as a call to office, to a trade, or to serve one's country. Nor is it merely an outward summons to hear the Word, as Israel heard Moses, or as men are invited to attend public worship. It is the inward, saving call of God, by which a sinner is drawn out of darkness into light, from bondage into liberty, from death into life, and from fellowship with the world into fellowship with Christ.

There are indeed different kinds of calling:

1. The outward call – made by the preaching of the Word. This is the general call that goes to many, sometimes to whole nations. Prophets, apostles, and ministers in every age have proclaimed it. But of itself, it does not save, and it is often resisted or rejected. Many are called in this way, but few are chosen.

2. The inward call – this is the Spirit's secret, powerful work in the heart. It is what makes the Word effectual to salvation. Some, like Paul on the road to Damas-

cus or Zacchaeus in the tree, were called directly by Christ's voice. Most are called through the preaching of the gospel. But in all cases, the call is inward, irresistible, and life-giving.

II. What the Call Brings Us Out Of and Into

1. From darkness to light – The natural man is blind to God, to himself, to sin, to Christ, and to the gospel. In calling, the Spirit opens the eyes of the understanding. Scales fall off, as with Paul, and the sinner sees his sin, his helplessness, and the sufficiency of Christ (1 Pet. 2:9; Eph. 1:18).

2. From bondage to liberty – By nature, we are slaves of sin, captives of Satan, and under the yoke of the law. Effectual calling breaks these chains. The sinner is turned from the power of Satan to God, freed from the curse of the law, and brought into the liberty of the children of God (Gal. 5:13).

3. From the world to Christ – The called are drawn away from vain pleasures, sinful company, and dead religion, to fellowship with Christ and his people (1 Cor. 1:9). Like Abraham, they leave their old ways and kindred, to follow the Lord wherever he leads.

4. From turmoil to peace – God calls his people into peace—peace of conscience, peace with God through Christ's blood, peace amidst the storms of life, and peace with his saints (Col. 3:15).

5. From uncleanness to holiness – "God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7). Effectual calling implants the principle of holiness and summons us to walk in it daily.

6. From grace to glory – Effectual calling is not only into the present grace of Christ, but forward into the hope of eternal glory. Those who are called are heirs of the kingdom of God and destined for everlasting life (2 Thess. 2:14).

III. The Author and Causes of the Call

1. The efficient cause is God himself – Father, Son, and Holy Spirit are each engaged in this work.

- The Father calls according to his purpose, revealing his Son in us.

- The Son calls by his Word and Spirit; his sheep hear his voice and follow him.

- The Holy Spirit makes the call effectual, enlightening, renewing, and drawing us to Christ.

2. The moving cause is God's sovereign love and grace – Not works, not merit, not the will of man, but the free, distinguishing grace of God. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace" (2 Tim. 1:9).

3. The instrumental cause is the Word – "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). God uses preaching as the outward means, while his Spirit works within.

4. The final cause – The immediate end is the salvation of the elect. The ultimate end is the glory of God's grace, to which all things in calling, as in election, are ordered.

IV. The Subjects of the Call

1. The elect – "Whom he did predestinate, them he also called" (Rom. 8:30). Election and calling always go together.

2. Those in Christ – chosen in him before the foundation of the world, preserved in him, and called in time.

3. The redeemed – "I have redeemed thee, I have called thee by thy name; thou art mine" (Isa. 43:1). Redemption secures the call.

4. Often the lowly and the vile – Not many wise, not many mighty, not many noble are called. Publicans, harlots, persecutors, and blasphemers have been called by grace, while the self-righteous pass by (1 Cor. 1:26; 1 Tim. 1:13).

V. The Properties of Effectual Calling

1. It flows from everlasting love – Because God has loved, he draws (Jer. 31:3).

2. It is irresistible – The external call may be resisted, but the inward call cannot fail. When God says "Live," the soul lives.

3. It is a holy calling – It produces holiness in heart and life (1 Pet. 1:15).

4. It is a high and heavenly calling – It lifts from the dunghill to a throne, and calls us citizens of heaven (Phil. 3:14; Heb. 3:1).

5. It is without repentance – God never recalls it. Those whom he calls he justifies, and whom he justifies he glorifies (Rom. 8:30).

In sum: Effectual calling is the voice of God's grace, speaking through the gospel and applied by the Spirit, which draws sinners to Christ. It is rooted in election, secured by redemption, carried by the Word, and crowned with glory. Between calling and heaven there is no break, for "faithful is he that calleth you, who also will do it" (1 Thess. 5:24).

CHAPTER 13
Of Conversion

Conversion, though it may in some respects seem close to regeneration and effectual calling, is yet distinct from them both. Regeneration is solely the work of God, while conversion involves both God's work upon the soul and the soul's own response under the influence of His grace. As the old divines put it, we turn because we have first been turned.

Regeneration is God moving towards and upon the sinner's heart; conversion is the sinner, now awakened, moving towards God. In regeneration man is wholly passive, and so too in the first instant of conversion. But once renewed, he becomes active. Thus, scripture sometimes describes it passively—"Ye are returned," or converted (1 Pet. 2:25)—and sometimes actively—"A great number believed and turned to the Lord" (Acts 11:21). Again, when the Jews as a nation "shall turn to the Lord" in the latter day, this speaks of their conversion (2 Cor. 3:16).

Effectual calling is the divine summons out of darkness into light; conversion is the actual turning in answer to that call. Properly speaking, then, conversion is distinct.

I. What Conversion Is—and What It Is Not

1. It is not merely external reformation—an outward tidying up of life, such as the Ninevites displayed. The Scribes and Pharisees also looked clean outside, but within were unconverted. External reform may come and go, and even when genuine, it is fruit of conversion, not the essence of it.

2. It is not merely doctrinal conversion—a change of creed. Men may turn from Judaism or paganism to Christianity, yet have only the form of godliness without its power. They may bear the Christian name, but remain spiritually dead. To recover a brother from error to truth is indeed called a "conversion" (James 5:19–20), but such doctrinal change alone is not saving conversion.

3. It is not simply the restoration of backsliders. True believers may fall, as Peter did, and be recovered by grace. Scripture calls this his "conversion" (Luke 22:32). But this is not the first conversion of the soul from death to life, but rather a returning of one already made alive.

4. The conversion under discussion is the real, inward work of God on the soul. Of course, there are counterfeits—sorrow for sin because of its consequences, distress and tears, a kind of temporary faith, even joy in gospel truth. But these may be superficial, with no heart-change. Genuine conversion reaches the inner man.

The Heart Turned to God

- Thoughts: Once empty of God, now occupied with eternal realities—sin, salvation, grace, and the soul's standing before Him.

- Desires: Once set on vain and worldly pleasures, now longing after God, Christ, and the Spirit.

- Affections: Once fleshly and disorderly, now circumcised to love the Lord. Christ becomes precious, the saints become delightful, the Word and ordinances sweet.

- Mind: Turned from earthly to heavenly concerns.

- Will: Once stubborn, now made pliable. Formerly unwilling to come to Christ (John 5:40), the sinner now freely chooses Him as Saviour and Lord. Once striving to establish his own righteousness, he is now glad to be found in Christ's righteousness alone.

From Darkness to Light

Conversion is a turning "from darkness to light" (Acts 26:18). God Himself is light, Christ is the light of the world, the gospel is light, and grace is light shining to the perfect day. Conversion is not only a call to this light but the actual turning into it.

From Satan to God

In the unconverted, Satan sits enthroned in the heart, working in the children of disobedience. He blinds, tempts, captivates. But in conversion the strong man is dispossessed. The soul is delivered from his grip and brought into the kingdom of God's dear Son. Though temptation remains, grace sustains until Satan is finally bruised underfoot. The soul, once alienated from God, is now turned to Him in faith, love, and fellowship.

From Idols to the Living God

Not only from images of wood and stone, but from the idols of the heart—lust, pride, covetousness. The true convert says, "What have I to do any more with idols?" (Hos. 14:8). Christ, who in redemption bore iniquity, now by His Spirit turns the sinner from iniquity itself—to hate even vain thoughts, to serve righteousness, and to walk in holiness.

From Self-Righteousness to Christ's Righteousness

This is perhaps the hardest turn of all. A man will part with many sins before he will part with his own supposed goodness. Yet true conversion brings him to see his own righteousness as filthy rags, and to embrace Christ alone as "the Lord our righteousness." Ministers may preach this righteousness, but God Himself must incline the heart to it. Publicans and harlots often receive it before the proud Pharisee (Matt. 21:31).

Turning Actively to the Lord

Under grace, the sinner consciously turns to Christ—his refuge, his righteousness, his Lord. Like lost sheep brought home, like silver found, like a prodigal returning to his father, so is the soul in conversion. There is recognition of sin, repentance, faith, and submission, all undergirded by the Shepherd's seeking and the Spirit's power.

II. The Causes of Conversion

1. Efficient Cause: God alone. It is not in man's power or will. Men are dead in sin (Eph. 2:1). A dead man cannot quicken himself. Conversion is as impossible to man as changing an Ethiopian's skin or a leopard's spots (Jer. 13:23). It is creation, resurrection, a drawing with cords of love (John 6:44).

2. Not of Man's Will: The will is enslaved to sin. Luther rightly called it servum arbitrium—a bound will. Not until God makes the unwilling willing in the day of His power (Ps. 110:3) will a man turn to Christ. Hence, conversion is "not of him that willeth…but of God" (Rom. 9:16).

3. Moving Cause: God's free grace, love, and mercy. Nothing in man prompts it—only the good pleasure of God (Eph. 2:4–5).

4. Instrumental Means: Chiefly the preaching of the Word. The law convinces of sin; the gospel reveals Christ's righteousness. Faith comes by hearing, and hearing by the Word of God (Rom. 10:17). Yet even this is but an instrument; the Spirit must apply it with power.

III. The Subjects of Conversion

Not all men, but the elect of God. For centuries the Gentiles were left without the Word, and even today multitudes remain unreached. Those converted are the redeemed, the forgiven, those appointed to inherit eternal life (Acts 26:18). They are sinners by nature—often the vilest—so that grace might be magnified. "Sinners shall be converted unto thee" (Ps. 51:13).

Summary

Conversion is the inward, effectual turning of the sinner to God. It is more than reformation, more than creed, more than recovering from a fall. It is the whole

man—mind, heart, will—brought from darkness to light, from Satan to God, from idols to Christ, from self-righteousness to His righteousness. It is wholly God's work, flowing from His sovereign grace, yet producing in man a real, conscious, and willing return.

CHAPTER 14
Of Sanctification

Sanctification has its foundation in regeneration. When the new creature is formed, it is created "in righteousness and true holiness" (Eph. 4:24). That holy principle, begun in regeneration, shows itself in effectual calling, which is called a "holy calling" (2 Tim. 1:9). It appears again in conversion, where men are turned "from their iniquities" (Acts 3:26). But sanctification itself is the continuing work of holiness in the believer – gradual, progressive, and finally completed in glorification. For that reason, it must be considered as distinct from regeneration, calling, and conversion, and spoken of on its own.

There is a sanctification sometimes attributed to the Father, as when men are said to be "sanctified by God the Father" (Jude 1:1). This refers to their election, when God chose them and set them apart for holiness here and hereafter.

There is also a sanctification belonging to Christ the Son. He is "Holiness to the Lord" (Zech. 14:20–21) for his people, as the high priest once bore that phrase upon his forehead for Israel. His pure human nature, together with his obedience and sacrifice, is imputed to them for righteousness, and so he is made unto them "sanctification" (1 Cor. 1:30). By his blood also he sanctifies, for "Jesus, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

But there is another sanctification, peculiar to the Holy Spirit, called "the sanctification of the Spirit" (2 Thess. 2:13; 1 Pet. 1:2). This is the sanctification we now treat of.

I. What Sanctification Is

Sanctification is not a mere moral improvement, nor a conformity to nature's light, nor the outward virtues of philosophers. It is not simply an external religion, such as the Pharisees boasted of, nor a mere restraint from sin by family rules, civil law, or outward providence. It is not the possession of spiritual gifts, for Judas had gifts of preaching and miracles yet was not holy. Neither is it a patching up of Adam's broken image, but the creation of something altogether new – "a new creature" (2 Cor. 5:17), "a new man," "a new heart," "a new spirit." It is conformity to the image of the second Adam, the Son of God.

Some describe sanctification as "putting off the old man" and "putting on the new" (Eph. 4:22–24). This is true if rightly understood. The old man (our corrupt nature) is not destroyed in this life, but its power is broken, its rule is displaced, and it no longer sits upon the throne. The new man (the principle of grace) is implanted, and its graces exercised in daily life (Col. 3:12–13).

Others speak of sanctification in two parts: mortification (putting sin to death) and vivification (living unto God). Both are true. The believer does not destroy sin's being, but he resists its power and mortifies its deeds (Rom. 8:13). At the same time, he is quickened to walk in newness of life, living soberly, righteously, and godly in the world (Titus 2:12).

II. Sanctification as a Holy Principle

This principle begins in regeneration – the "good work" God begins in the soul (Phil. 1:6). It is entirely his workmanship. None can say, "I have made my heart clean" (Prov. 20:9). It is wrought "in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11).

It is an internal work – called "the inward man" (Rom. 7:22), "the hidden man of the heart" (1 Pet. 3:4), "truth in the inward parts" (Ps. 51:6), "the seed" (1 John 3:9), "the root of the matter" (Job 19:28), "oil in the vessel" (Matt. 25:4). All these expressions point to something planted within, unseen by the world, but real and enduring.

III. Sanctification in Its Holy Actings

1. Towards God

- Reverence: Where once there was "no fear of God before their eyes" (Rom. 3:18), the sanctified man now fears, loves, and honours God in all things (Neh. 5:15).

- Love: The carnal mind is enmity against God (Rom. 8:7), but sanctification circumcises the heart "to love the Lord thy God with all thy heart" (Deut. 30:6).

- Submission: Like Aaron, Eli, and David, the sanctified soul submits under hard providences, saying, "It is the LORD: let him do what seemeth him good" (1 Sam. 3:18).

- Devotion: Sanctification breathes in prayer, rejoices in ordinances, and pants after communion with God as the hart pants after water brooks (Ps. 42:1).

- God's Glory: The sanctified soul seeks not its own praise but God's, living by the rule: "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

2. Towards Christ

- Cleansing: As the leper cried, "Lord, if thou wilt, thou canst make me clean" (Matt. 8:2), so the sanctified soul applies to Christ's blood for cleansing.

- Subjection: He not only trusts Christ as Prophet and Priest but bows to him as King, esteeming his precepts "concerning all things to be right" (Ps. 119:128).

- Example: He sets Christ before him, desiring to walk as he walked (1 John 2:6).
- Conformity: He longs to be like Christ, knowing this will be perfected when he sees him as he is (1 John 3:2).

3. Towards the Spirit

- He minds the things of the Spirit (Rom. 8:5).

- He walks after the Spirit (Rom. 8:1).

- He is careful not to grieve the Spirit (Eph. 4:30).

- He desires to live and walk in the Spirit, relying on him in all duties and graces (Gal. 5:25).

4. Towards Sin

- He approves God's holy law and delights in it after the inward man (Rom. 7:22).

- He dislikes and abhors sin, not only for its consequences but for its vileness against God.

- He hates evil thoughts, laments his corruption, strives against sin, abstains from its appearance, mourns over it, and longs to be freed from it.

IV. The Subjects of Sanctification

Not all men are sanctified. "He that is unjust, let him be unjust still: and he that is holy, let him be holy still" (Rev. 22:11).

- The Elect: God chose them "through sanctification of the Spirit, unto obedience" (1 Pet. 1:2). Election secures their sanctification.

- The Redeemed: Christ died to "purify unto himself a peculiar people, zealous of good works" (Titus 2:14). The redeemed are the sanctified.

Sanctification extends to the whole man – spirit, soul, and body (1 Thess. 5:23). The understanding is enlightened, the will renewed, the affections set on things above, the conscience purged, and even the body brought under rule, no longer yielded as an instrument of unrighteousness (Rom. 6:13).

V. The Causes of Sanctification

- Efficient Cause: God himself – Father, Son, and Spirit. The Father wills it (1 Thess. 4:3). The Son, by his blood and Spirit, is the sanctifier (Heb. 2:11). The Holy Spirit is the author, maintainer, and perfecter of holiness in the heart (Rom. 15:16).

- Moving Cause: God's free grace and goodwill. "This is the will of God, even your sanctification" (1 Thess. 4:3).

- Instrumental Cause: Chiefly the Word – both written and preached. "Sanctify them through thy

truth: thy word is truth" (John 17:17). Ordinances and providences, even afflictions, are also means by which God makes his people partakers of his holiness (Heb. 12:10).

VI. Properties of Sanctification

1. Imperfect in This Life – Saints groan under remaining corruption (Rom. 7:18). They confess their need, disclaim perfection, and desire it (Phil. 3:12–14). Their graces – faith, hope, love – though sincere, are not yet perfect.

2. Progressive – Sanctification grows. Believers pass from babes in Christ to young men to fathers (1 John 2:13–14). Grace grows like seed – first the blade, then the ear, then the full corn (Mark 4:28).

3. Certain to Be Perfected – What God begins, he will finish (Phil. 1:6). Election, redemption, and the Spirit's work all guarantee final holiness. Grace is a spring that runs into everlasting life (John 4:14).

VII. The Necessity of Sanctification

Sanctification is absolutely necessary.

- It evidences election and redemption.

- It is necessary for church fellowship, for what "communion hath light with darkness?" (2 Cor. 6:14).

- It is a fitness for heaven, for "without holiness no man shall see the Lord" (Heb. 12:14).

- It is the only preparation for the eternal worship of heaven, where the song of the redeemed is ever "Holy, holy, holy."

Thus sanctification, begun in regeneration, carried on through life, and perfected in glory, is essential to the Christian journey.

CHAPTER 15
Of the Perseverance of the Saints

The next truth to consider is the doctrine of the saints' final perseverance in grace unto glory. This is, simply put, that all who are truly regenerated, effectually called, converted, and sanctified by the Spirit and grace of God shall persevere in that grace to the end of their days, and shall be eternally saved. They will never totally and finally fall away so as to perish everlastingly.

This truth shines out from scripture as clear as the noonday sun. To give the full weight of the evidence would mean copying much of the Bible itself. I will therefore select a few passages from both the Old and New Testament which plainly declare it.

First, Job 17:9 says, "The righteous also shall hold on his way; and he that hath clean hands shall be stronger and stronger." By "the righteous" is meant one who is made righteous by the righteousness of Christ, received by faith. His "way" is Christ, the Way, in whom he walks. It is promised that he "shall hold on" in that way. This is the very opposite of turning aside, going back, or standing still. If he goes on, then he perseveres. Though he may stumble, slip, or even fall, yet like a traveller who rises and presses on, so the believer gets up in Christ's strength and carries on in faith and repentance, rejoicing in the Lord his Righteousness. His strength to persevere does not come from himself but from Christ. "Clean hands" symbolise upright living springing from inward grace. Such a man, though weak, shall be made stronger and stronger, for God "giveth power to the faint; and to them that have no might he increaseth strength" (Isa. 40:29, 31). As the Psalmist says, they go "from strength to strength, every one of them in Zion appeareth before God" (Ps. 84:7). If so, then perseverance is certain.

Secondly, Psalm 94:14 assures us: "For the Lord will not cast off his people, neither will he forsake his inheritance." God's people are those he has loved, chosen, redeemed, and called. These he never casts off. He may seem to, and they may think he has, when his face is hidden or when affliction presses hard, but it is never so in reality. They are engraved upon the palms of his hands, bound upon his heart, and always remain in his house. He delights in them, guards them as the apple of his eye, and calls them his "inheritance," which he will never forsake. If that is true, then they must persevere and be saved.

Thirdly, Psalm 125:1-2 says, "They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever." Those who trust in the Lord are compared to mount Zion — immovable. They cannot be removed from God's love, from his covenant, from Christ's hand, or from their standing in grace. They abide for ever. Their security is reinforced by the Lord himself being "round about" them, guarding them like mountains around a city. If so, how can they perish?

Fourthly, Jeremiah 32:40 records God's covenant promise: "I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." This covenant is everlasting, flowing from everlasting love, founded on an everlasting purpose, and ratified by Christ's blood. God declares that he will not turn from his people, nor will he allow them to turn away from him. Their backslidings may be many, but they are healed, and God's fear in their hearts prevents them from finally departing. Perseverance, therefore, is certain.

Fifthly, Christ himself promises in John 10:28: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Christ's sheep are those given him by the Father, for whom he laid down his life. To them he gives eternal life. If it is eternal, it cannot be lost. They "shall never perish." They are held in Christ's hand, which none can open. Neither man nor devil can pluck them out. If so, they shall persevere to glory.

Sixthly, in John 17:12 our Lord says to the Father: "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition." Judas, though chosen as an apostle, was never chosen to salvation. The rest were kept and preserved. So it is with all the elect.

Seventhly, Paul assures believers in 1 Corinthians 1:8-9 that God will "confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful." Here is the promise of perseverance, the author being God himself, whose faithfulness secures it.

Eighthly, Peter speaks of the elect as those who "are kept by the power of God through faith unto salvation" (1 Pet. 1:5). Kept — like soldiers garrisoned in a fortress. God's almighty power is their wall and bulwark. Faith is the means, and salvation the end. If kept by God's power, how can they perish?

So much for the scriptural witness. Let us now consider arguments drawn from God's own nature and ways.

First, God's immutability. "I am the LORD, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6). If the saints could perish, God must have changed in his love, his purposes, and his promises. But with him there is "no variableness, neither shadow of turning" (James 1:17).

Secondly, God's wisdom. He purposed the salvation of his people, provided his Son to accomplish it, and his Spirit to apply it. Would he then act unwisely by allowing it to fail? Never. His wisdom is glorified in their final salvation.

Thirdly, God's power. The saints are "kept by the power of God." His hand is not shortened, his power cannot be broken. None can pluck his people out of his hand.

Fourthly, God's goodness, grace, and mercy. His mercy is from everlasting to everlasting upon them that fear him. His compassions fail not. Shall such a God begin the work of grace and then abandon it? Impossible. "The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever" (Ps. 138:8).

Fifthly, God's justice. Christ has satisfied the law and justice of God for the sins of his people. For them to perish would be to punish sin twice — once in Christ their Surety, and again in themselves. That cannot be.

Sixthly, God's faithfulness. He has promised to preserve his saints, and his faithfulness is pledged to do it. "Faithful is he that calleth you, who also will do it" (1 Thess. 5:24).

Further, the decrees of God confirm it. His purpose according to election stands sure. "Whom he did predestinate, them he also glorified" (Rom. 8:30). If glorified, then persevering to glory is certain.

The promises of God also assure it. He promises never to leave nor forsake his people, that they shall hold on their way, and never depart from him. Such promises cannot fail.

The gracious acts of God confirm it too. Adoption makes believers his children, and "if children, then heirs" (Rom. 8:17). Shall God's children perish as children of the devil? Impossible. Justification declares them righteous, and "whom he justified, them he also glorified" (Rom. 8:30). Pardon wipes away all their sins; none remain to condemn them. Can a pardoned man go to hell? Never.

Christ's love, care, and work secure it further. He loved his people with an everlasting love and "loved them unto the end" (John 13:1). They are his sheep, his members, his children, his bride, his jewels. He intercedes for them, and his prayers are always heard. He is gone to prepare a place for them, and he will come again to take them to himself. Shall the mansions of heaven be empty of those for whom they were prepared? Never.

Finally, the work of grace itself guarantees perseverance. It is an incorruptible seed, a fountain springing up unto everlasting life. Faith, hope, and love abide. The Spirit who begins the work dwells in the saints and will finish it. They are sealed by him unto the day of redemption. The glory of the Father, Son, and Spirit is bound up in their perseverance. If they perished, where would the glory of electing love, redeeming grace, and sanctifying power be? But it shall never fail.

Objections may be raised from certain scriptures, from the sins of saints, or from supposed bad consequences. Yet none overthrow this truth. Those texts, when rightly understood, speak not of real saints falling finally away, but of hypocrites and mere professors. The sins of Noah, David, Solomon, and Peter were great, yet they repented and were restored. Their falls show the weakness of man and the riches of divine grace, not the apostasy of true saints. As for consequences, far from encouraging sin or sloth, this doctrine spurs the saints to watchfulness, humility, gratitude, and holiness, knowing that it is God who keeps them.

In conclusion, the doctrine of the saints' perseverance is scriptural, reasonable, and most comforting. It honours all the attributes of God, magnifies the work of Christ, and secures the joy and hope of believers. The opposite doctrine — that true saints may finally perish — is contrary to scripture, dishonouring to God, unsettling to the saints, and should be utterly rejected.

FURTHER PUBLICATIONS

I also include recommended a reading list of books and have republished many classical theological works, freely available on my Internet Archive Library. https://archive.org/details/@davidolores

Please feel free to contact me for discussion or counsel.

LET CHRISTIAN MEN BE MEN

David Clarke

Originally published as *The Bierton Crisis (1984)*, this deeply personal and theological account traces the journey of David Clarke—minister, church secretary, and committed member of the Bierton Strict and Particular Baptist Church, a historic Gospel Standard cause founded in 1832.

This book documents a significant crisis that shook the foundation of the Bierton Church in 1984. As doctrinal errors and questionable practices crept into the fellowship, David stood firm in proclaiming the doctrines of grace—particularly Particular Redemption—and affirmed that the gospel of Christ, not the Law of Moses, is the believer's rule of life. His stance led to a withdrawal of fellowship, yet the church never terminated his membership, desiring his return.

David's testimony not only exposes the theological and ecclesiastical struggles within the church but also chronicles the unexpected closure of the Bierton chapel in 2002, while he was engaged in gospel mission work in the Philippines. Upon returning to the UK, he discovered that a new, unelected group of trustees had taken control of the chapel, denied his rightful membership, and ultimately sold the historic building as a domestic property in 2006.

This book is both a warning and a call: a warning against doctrinal compromise and a call for ministers and believers to ground their faith and practice in Scripture alone—not tradition, not personal opinion, and not the fear of man.

Let Christian Men Be Men is an appeal to return to biblical conviction, gospel clarity, and godly courage—so that men may truly stand, teach, and live as Christ's ambassadors in an age of confusion.

CONVERTED ON LSD TRIP

The Bucks Herald — Second Edition

No Weekly Sales - 23,542

Established 1832 — THURSDAY FEBRUARY 11, 1971 price 6d — 32 pages

CONVERTED ON LSD TRIP

David Clarke who had a three-year career of undetected crime, experienced a "Christian conversion" whilst suffering from the effects of LSD, he told Aylesbury magistrates, on Tuesday. After struggling with his conscience for a year, he confessed to 24 crimes, and gave information leading to the recovery of over £1000 worth of stolen property. In court he pleaded guilty to charges of stealing a £300 colour television set from an old peoples home, a £20 spray gun, and a hydraulic trick. He asked for 21 other charges to be taken into consideration, including stealing a builders welder, two other TV sets, two compressors, and a road traffic. Clarke (21) of Firmere Crescent said that **his reputation in the town had been that of a man who was enjoying himself. "I used to sell drugs to young people, and indulge in permissive sex"** he declared.

Seeking Truth

"Religion to me was rubbish, and for sissy people who could not stand on their own feet", he said.

"Within my heart I was searching for truth, and a meaning to life". He had good prospects of getting on in life he went on but **"I was not satisfied with what I had, I was greedy, selfish and boastful.** Clarke had been using pep pills and tranquilisers since he was 16 he told the court, but it was after taking LSD that he experienced what he described as, **"a major thing in my life".** He described the "torment" he suffered, as a result of taking the drug, and went on **"I warn any young person who hears my testimony. "The effects of LSD are so bad, and I warn you to stay clear".** While in this condition he said he, "Called on the name of Jesus" and his torment went from him.

Voice Of Christ

"Jesus Christ spoke to me as clearly as I speak here today saying, "David, I am with you", he said. **"What you have been going through is nothing compared to what hell is like"**

Mr Murray, of Manor Crescent Westdown said he was habitually sceptical of sudden conversions, and preferred to put them to the test of time. The time, which had elapsed, since Clarke's profession of faith had convinced him that this young man would now be salt and light to society". "He is in truth a new man, and had experienced what Christ called a second birth". Murray said Clarke now put himself out to be of assistance, read the Bible intensely, always carried a New Testament, attended a wide circle of churches and would spend hours in discussion on spiritual things.

Difficulty

Clarke's difficulty during the months spent deciding how to make amends for his past had been the problem of accusing himself, without informing on others.

Continued inside:

David Could these boys do any real wrong ? Michael

By David Clarke (Author)

This book is not about drug use—it is about deliverance.

On the 16th of January 1970, during a terrifying LSD trip, I was confronted with the reality of my own sin and the judgment of God. In desperation, I cried out to the Lord Jesus Christ—and He saved me. That night marked the end of a life of crime and the beginning of a journey of faith, repentance, and transformation that would take me far beyond anything I had imagined.

At the time, I was virtually illiterate. I had left school with no qualifications, been sent prison in Dover Borstal, and lived in rebellion against God and the law. After my conversion, I taught myself to read using the King James Bible and classical Christian literature. That education shaped my mind and my convictions, lead-

ing me eventually to become a lecturer in electronics, teaching in colleges for over 20 years.

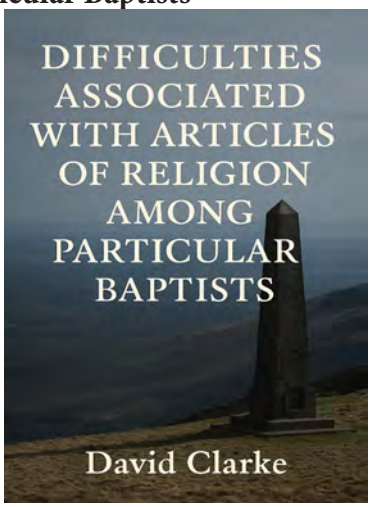
But the heart of this book is not about my teaching career. It's about the saving grace of God, the power of the gospel, and the reality that no one is beyond hope. It's a testimony for the broken, the backslider, the addicted, the imprisoned, and those who think they've gone too far. It is also a warning to any who treat eternal things lightly.

Though I fell into sin and unbelief again in the early 1990s, God restored me through repentance and drew me back as told in *The Fall Dspiration And Recorery,* Since then, I've sought to tell everyone—especially my former students and friends—that the Lrd Jesus Christ still saves. I write to you as one who has walked in darkness and has seen the light.

My prayer is that this story will challenge you to think, cause you to reflect, and point you to Christ. This is not entertainment. It is a declaration of truth. And the truth is: Jesus still saves sinners today.

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



David Clarke

Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831,of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

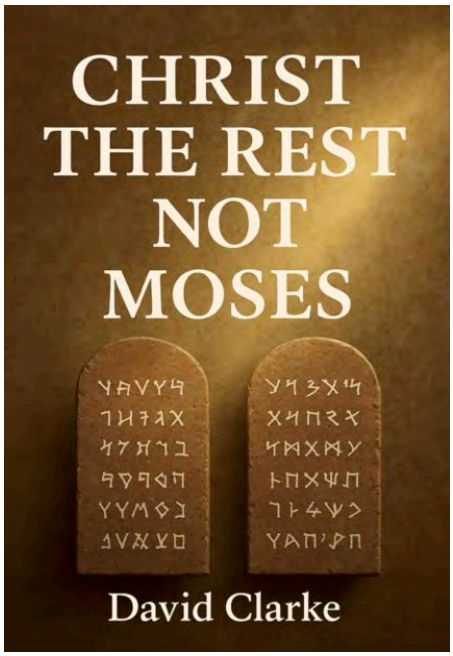
Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

BISAC: Religion / Christianity / Baptist

Contents

Introduction
Articles of Religion Important
Authors Testimony
Bierton Particular Baptist Church
A Difficulty Over Articles Of Religion
Written From Experience
Bierton Particular Baptists History
1 First London Particular Baptists Confession 1646, 2nd Edition
The Development of Articles Of Religion,Act of Toleration 14 Additions That Are Wrong
2 London Baptist Confession 1689 1
Notes on The London Baptists Confession1689
3 Bierton Particular Baptists Articles of Religion, 1831
Difficulties Over Articles of Religion
Notes on Bierton Particular Baptists 1831
4 The Gospel Standard Articles of Religion 1878
Observations of the Gospel Standard Articles of religion
Letter to Mr Role's of Luton Added Articles
My comments Article 32
The Difficulties Of these Articles Proved
Serious Doctrinal Errors Held
Recommendation for Serious Minded
5 Bierton Particular Baptists Pakistan 2016
6 Appendix 60
Gospel Standard 31 Articles

CHRIST THE REST, NOT MOSES



By David Clarke
Author of Converted on LSD Trip

"Let us labour therefore… to enter into that rest." – Hebrews 4:11

What is the true rest promised to the people of God? Is it found in observing days and laws — or in Christ Himself?

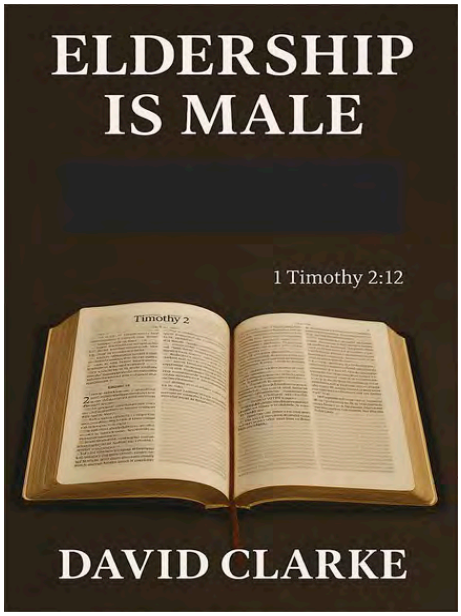
In this bold and thought-provoking work, David Clarke draws from Scripture and personal experience to confront a foundational issue at the heart of Christian doctrine: justification by faith alone.

Clarke, once rejected by a Gospel Standard minister over his understanding of Hebrews 4, writes not to stir controversy, but to call believers back to the simplicity and power of the gospel. With a serious tone, pastoral heart, and unwavering conviction, he urges readers to turn from legalism and shadows to the finished work of Christ.

Written especially for those who love the doctrines of grace, yet feel isolated or misunderstood, this book is a call to clarity, courage, and confidence in the rest that is found in Christ — and Christ alone.

This is not merely a theological issue. It is a matter of liberty, peace, and the very ground of our standing before God.

ELDERSHIP IS MALE



OR Only a Woman Can Be Pregnant
Does the Lord Jesus Christ Want Women to Rule as Elders in His Church?
By David Clarke

In a world increasingly shaped by cultural shifts and ideological pressure, the Church is not immune to confusion regarding gender roles and spiritual authority. In Eldership Is Male, David Clarke takes a bold, scriptural stand on one of the most controversial issues confronting the Church today: should women serve as elders?

Originally sparked by a real-life confrontation within his local church, Clarke documents his personal journey, correspondence, and theological reflections surrounding the attempt to appoint women as elders—an act he believes directly contradicts biblical teaching. Drawing from Scripture, historical context, and his own experiences, the author lays out a clear, uncompromising case for male eldership as designed by God and established by Christ through His apostles.

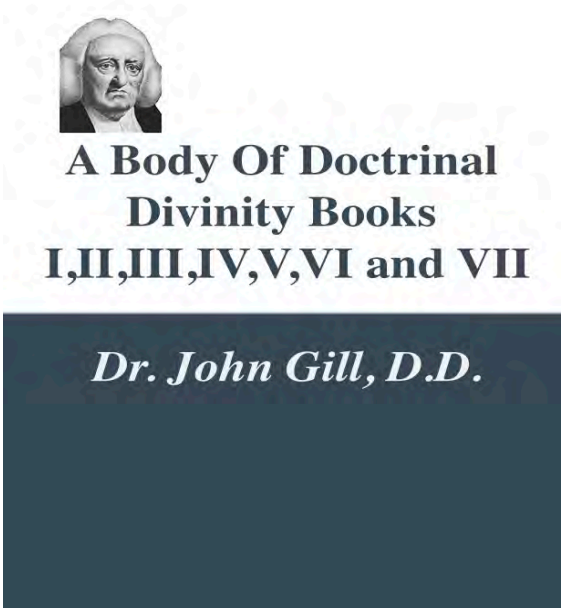
The alternative subtitle, Only a Woman Can Be Pregnant, serves as a provocative reminder of biological and biblical distinctions—truths increasingly denied or dismissed in both society and the Church.

This book is a clarion call for Christians to return to the authority of God's Word, resist the tide of modern compromise, and faithfully uphold the doctrines delivered once to the saints.

A BODY OF DOCTRINAL DIVINITY

Books I,II,III,IV,V,VI and VII

Contents Of All The Books Of A Body Of Doctrinal Divinity, by Dr. John Gill D.D.



Book I
Of God, His Word, Names, Nature, Perfections, And Persons
Chapter 1
Of The Being Of God
Chapter 2
Of The Holy Scriptures
Chapter 3
Of The Names Of God
Chapter 4
Of The Nature Of God
Chapter 5
Of The Attributes Of God In General, And Of His Immutability In Particular.
Chapter 6
Of The Infinity Of God,
Chapter 7
Of The Life Of God.
Chapter 8
Of The Omnipotence Of God.
Chapter 9
Of The Omniscience Of God
Chapter 10
Of The Wisdom Of God
Chapter 11
Of The Will Of God And The Sovereignty Of It
Chapter 12
Of The Love Of God
Chapter 13
Of The Grace Of God
Chapter 14
Of The Mercy Of God
Chapter 15
Of The Longsuffering Of God.
Chapter 16
Of The Goodness Of God.
Chapter 17
Of The Anger And Wrath Of God.
Chapter 18
Of The Hatred Of God.
Chapter 19
Of The Joy Of God.
Chapter 20
Of The Holiness Of God.
Chapter 21
Of The Justice Or Righteousness Of God
Chapter 22
Of The Veracity Of God
Chapter 23
Of The Faithfulness Of God
Chapter 24
Of The Sufficiency And Perfection Of God
Chapter 25
Of The Blessedness Of God.
Chapter 26
Of The Unity Of God
Chapter 27
Of A Plurality In The Godhead Or, A Trinity Of Persons In The Unity Of The Divine Essence
Chapter 28
Of The Personal Relations; Or, Relative Properties Which Distinguish The Three Divine Persons In The Deity.
Chapter 29
Of The Distinct Personality, And Deity Of The Father.
Chapter 30
Of The Distinct Personality, And Deity Of The Son.
Chapter 31
Of The Distinct Personality, And Deity Of The Holy Spirit.

Book II
Of The Acts Of God

Chapter 1
Of The Internal Acts And Works Of God; And Of His Decrees In General
Chapter 2
Of The Special Decrees Of God, Relating To Rational Creatures, Angels, And Men; And Particularly Of Election.
Chapter 3
Of The Decree Of Rejection, Of Some Angels, And Of Some Men.
Chapter 4
Of The Eternal Union Of The Elect Of God Unto Him
Chapter 5
Of Other Eternal And Immanent Acts In God, Particularly Adoption And Justification.
Chapter 6
Of The Everlasting Council Between The Three Divine Persons, Concerning The Salvation Of Men.
Chapter 7
Of The Everlasting Covenant Of Grace, Between The Father, And The Son, And The Holy Spirit.
Chapter 8
Of The Part Which The Father Takes In The Covenant.
Chapter 9
Of The Part The Son Of God, The Second Person, Has Taken In The Covenant.
Chapter 10
Of Christ, As The Covenant Head Of The Elect
Chapter 11
Of Christ, The Mediator Of The Covenant
Chapter 12
Of Christ, The Surety Of The Covenant.
Chapter 13
Of Christ, The Testator Of The Covenant.
Chapter 14
Of The Concern The Spirit Of God Has In The Covenant Of Grace.
Chapter 15
Of The Properties Of The Covenant Of Grace
Chapter 16
Of The Complacency And Delight God Had In Himself, And The Divine Persons In Each Other, Before Any Creature Was Brought Into Being

Book III
Of The External Works Of God
Chapter 1
Of Creation In General
Chapter 2
Of The Creation Of Angels
Chapter 3
Of The Creation Of Man
Chapter 4
Of The Providence Of God
Chapter 5
Of The Confirmation Of The Elect Angels, And The Fall Of The Non-Elect.
Chapter 6
Of The Honour And Happiness Of Man In A State Of Innocence.
Chapter 7
Of The Law Given To Adam, And The Covenant Made With Him In His State Of Innocence; In Which He Was The Federal Head And Representative Of His Posterity.
Chapter 8
Of The Sin And Fall Of Our First Parents.
Chapter 9
Of The Nature, Aggravations, And Sad Effects Of The Sin Of Man.
Chapter 10
Of The Imputation Of Adam's Sin To All His Posterity
Chapter 11
Of The Of The Corruption Of Human Nature.
Chapter 12
Of Actual Sins And Transgressions.
Chapter 13
Of The Punishment Of Sin

Book IV
Of The Acts Of The Grace Of God Towards And Upon His Elect In Time
Chapter 1
Of The Manifestation And Administration Of The Covenant Of Grace
Chapter 2
Of The Exhibitions Of The Covenant Of Grace In The Patriarchal State
Chapter 3
Of The Exhibitions Of The Covenant Of Grace Under The Mosaic Dispensation
Chapter 4
Of The Covenant Of Grace, As Exhibited In

The Times Of David, And The Succeeding
Prophets, To The Coming Of Christ
Chapter 5
Of The Abrogation Of The Old Covenant, Or
First Administration Of It, And The Introduction
Of The New, Or Second Administration Of It.
Chapter 6
Of The Law Of God
Chapter 7
Of The Gospel

Book V
Of The Grace Of Christ In His State Of Humiliation
And Exaltation, And In The Offices Exercised By Him
In Them
Chapter 1
Of The Incarnation Of Christ
Chapter 2
Of Christ's State Of Humiliation
Chapter 3
Of The Active Obedience Of Christ In His
State Of Humiliation
Chapter 4
Of The Passive Obedience Of Christ, Or Of His Suffer-
ings And Death
Chapter 5
Of The Burial Of Christ
Chapter 6
Of The Resurrection Of Christ
From The Dead.
Chapter 7
Of The Ascension Of Christ To Heaven
Chapter 8
Of The Session Of Christ At The Right Hand
Of God
Chapter 9
Of The Prophetic Office Of Christ
Chapter 10
Of The Priestly Office Of Christ
Chapter 11
Of The Intercession Of Christ
Chapter 12
Of Christ's Blessing His People As A Priest
Chapter 13
Of The Kingly Office Of Christ
Chapter 14
Of The Spiritual Reign Of Christ

Book VI
Of The Blessings Of Grace, And The Doctrines
Of It
Chapter 1
Of Redemption By Christ
Chapter 2
Of The Causes Of Redemption By Christ
Chapter 3
Of The Objects Of Redemption By Christ
Chapter 4
Of Those Texts Of Scripture Which
Seem To Favour Universal Redemption
Chapter 5
Of The Satisfaction Of Christ
Chapter 6
Of Propitiation, Atonement, And
Reconciliation, As Ascribed To Christ
Chapter 7
Of The Pardon Of Sin
Chapter 8
Of Justification
Chapter 9
Of Adoption
Chapter 10
Of The Liberty Of The Sons Of God
Chapter 11
Of Regeneration
Chapter 12
Of Effectual Calling
Chapter 13
Of Conversion
Chapter 14
Of Sanctification
Chapter 15
Of The Perseverance Of The Saints

Book VII
Of The Final State Of Men
Chapter 1
Of The Death Of The Body
Chapter 2
Of The Immortality Of The Soul
Chapter 3
Of The Separate State Of The Soul Until
The Resurrection,And Its Employment In
That State
Chapter 4
Of The Resurrection Of The Body
Chapter 5
Of The Second Coming Of Christ, And His Personal
Appearance
Chapter 6

Of The Conflagration Of The Universe
Chapter 7
Of The New Heavens And Earth,
And The Inhabitants Of Them.
Chapter 8
Of The Millennium Or Personal Reign Of
Christ With The Saints On The New Earth A Thousand
Years
Chapter 9
Of The Last And General Judgment
Chapter 10
Of The Final State Of The Wicked In Hell
Chapter 11
Of The Final State Of The Saints In Heaven